

# The Expositor

and Current Anecdotes

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## Do Theological Seminaries Meet Modern Needs?

W. C. Poole

There are reported in the United States 179 theological schools of all classes and denominations with 1,269 instructors and 10,965 students. This includes Bible Schools of various types. About one-half of the above figures would represent the schools, teachers and students of the larger denominations.

An increasing danger in all church work, as it grows in size and age, is that of fossilization at the head. The very size of some denominations is making the distance between the foot and the head so great that by time one who has had experience at the foot with the great masses has reached leadership, he has either forgotten the condition of the multitude, or the condition itself may have changed. Perhaps he is even out of sympathy with many forms of life and living conditions. If he has been placed at the head after a long course in schools at home and abroad, he has been so much in school that if he should even have sympathy for the multitudes, his knowledge of them is so theoretical that his views are often impracticable.

The tendency to autocracy and a semi-consciousness of infallibility, is no where so great as in the church. This has been the experience of all ages. The doctrine of papal infallibility was the natural outcome of the consciousness of being right and being God's mouthpiece. One has only to listen to the notes sounded by the average evangelist, or that sounded by some of the great preachers to recognize this danger. The tendency to congratulate the minister rather than criticise him to his face, to yield to his wishes in official boards, to respect him when we meet him, makes him unconsciously feel his authority growing daily.

If fossilization be a danger of the preacher, it is a far greater danger of the professor in the theological seminary. He is so busy looking at the great masters of the past that he forgets the needs of the present. He looks only to the masters for authority. What they did, what they preached, what they taught, what they thought, seems to be his chief, if not his only concern. What men now dead have done in the past is of far greater authority to him than what living men are doing in the living present. Nearly all of his authorities have been dead at least a quarter century, and many of them have been dead several centuries. I do not forget that

"Lives of great men all remind us  
We can make our lives sublime."

but I would suggest that a look around us into the present, if not a look forward into the future might increase the service and usefulness of many schools.

It would surprise many professors if they should be asked how much they have considered the fifty millions of irregular or non-church-goers in our country as any authority on the subject of preaching and preachers. It might surprise some schools if facts of their neglect in this matter should be listed in print. The average school prepares its ministers as if it had only in mind that less than five millions of the best educated people in our country should have any right to criticise them. The other ninety-five millions are overlooked, ignored, or at least not thought proper critics. Preachers are prepared in too many cases as if all of them are to serve big churches. As a result many men are woefully unfitted for the work which must needs fall to some, even if they are not discontented with it. Of some 200,000 preachers of all kinds, less than ten thousand of them serve first grade churches.

Quoting from the minutes of The General Assembly of the Presbyterian Church in the United States for 1915, we note: "Of 9,891 churches on the roll last year, but 3,885 report as many as 100 members and 2,023 others as many as 50 members. This would leave still 3,983 with less than fifty members. To revise the form we have

3,885 churches reporting one hundred and above.  
2,023 churches reporting fifty members and less than one hundred.  
3,983 churches reporting less than fifty members.

The various year-books show similar conditions in the Methodist, the Baptist, the Episcopal and other churches.

These small churches are not all country churches. A surprisingly large number are struggling city churches requiring the greatest of experience to maintain successfully. A study of the various year-books shows a surprisingly large number of city churches in all denominations with less than one hundred members. Some of these are suburban churches endeavoring to get established. Others are downtown churches seeking to maintain an existence. It is folly to ignore the situation. It is unjust to train men for one field and send them to another. The big corporations have their men



trained for the department in which they are to work so as to get the maximum results with the minimum amount of effort and friction.

The men for the various chairs in a theological school are usually selected because they have been the successful pastors and preachers in large churches. I do not suggest that they were selected for their position because they were failure as preachers, as some critics have done. My experience convinces me that they are really selected because they have been successful preachers in some church. My criticism is that they know only the type of people as represented in a large church. This number is a very small part of the one hundred millions of people in our country. It represents only the better and more cultured classes—so called.

After a man becomes a professor in a richly endowed chair he does not usually have time to mingle with the busy toilers even if so inclined. He looks at and studies the dead fossils of the past and soon completely loses the view point of the great masses, if he ever had it. He unconsciously forgets that living men have more right to be considered than dead men of the past. A great gulf soon exists between the plane of thought on which he moves and than on which the multitude moves. If he thinks they are wrong and not to be considered, they are equally confident that he is not interesting for them. As a result, many of our successful preachers who are preaching to full pews are plain men who have never had time or opportunity to attend a seminary.

I would not condemn the seminary. I am so much in favor of it that I would not allow any preacher to go out with the commission of any denomination to preach without at least a three months' experience and association in some seminary, and if possible I would have the full three year course. (At present some of the larger denominations have less than one-fourth of their preachers with a seminary experience.) My only object is to get the largest possible efficiency for the seminaries.

A bishop not long dead spent his vacation as a foot traveler incognito each summer among a different class of people and toilers. Perhaps this was the secret of his ability to always hold the interest and devotion of all classes. He knew their view point. He understood the language which appealed to them. He was in sympathetic touch with them. The seminaries might be able to teach "Billy Sunday" some things, but all of them could profitable learn from him how to get the people out to hear the gospel preached in a direct and forceful manner.

Good reputable physicians want to see a patient before they write the prescription. Social reformers survey conditions before they begin their work. Perhaps no where else is there such a wide gulf between those who need relief and those who would administer it as in some seminaries.

If some of the controversies about heresies could be eliminated and some attention given to real problems and needs, perhaps the heresies (so called) would never be heard of and the ministers would be better fitted for the task they must face tomorrow. The general complaint is not so much as to what is taught as to the things left untaught.

Notwithstanding the fact that the Church business in America is larger than that of the Steel Trust, I have not been able to find a single volume in any seminary, much less a department, to fit ministers for the personal and public financial problems they must face or to warn them of financial dangers. Some of the energy wasted in talking about ministers who do not pay their debts could more profitably be spent in teaching them the simple rules to a successful financial life.

Many ministers have had a bitter experience, at least once in their life, of having to pay church debts created by their predecessor on the charge. It would certainly not be amiss to teach the young fledgling minister a few of the first principles of handling church finance. It is dishonest to any congregation to send a minister to them who will muddle the finances and possibly bring a division in the church as a result. A high official in one of the denominations recently said to me, "It is a great misfortune to allow some ministers to ever build a church." His suggestion would not have been so inconsistent if the church he represented required a minister to learn the simplest principles of church building before he started out to make some unfortunate congregation suffer for his ignorance and blunders.

If preachers were required to practice the simple rules of personal finance that were practiced by Benjamin Franklin, some men would not wreck the happiness of the congregations and their successors by their unpaid bills. The question of some unpaid bills is a greater discredit to the denomination than to the minister who makes them. He should be taught better ways and made to walk in them.

I have never quite forgiven my denomination for not requiring me to master some music, even if I had taken a year or two less of Greek and other dead languages. Next to preaching, the right use of song and music is the greatest help to get the people, hold them, and to sing the gospel into those who will not hear it preached. Some seminaries do not think this force worthy of notice. Others do still worse and expect the preacher of today to go out and use the hymns of past ages on the people of today, whether the people will sing them or not. Really, they forget that the people claim a right to stay at home. They teach music for the big city church with the paid choir and forget the hundred thousand small churches without any choir, some of them with only a small squeaky organ or none at all. Of course the instructor is a master in his department and probably is director of some big church choir, or choral society. What we need is practical help for the church we must serve, and not for some theoretical church we will never serve.

A brief volume in laws affecting ministers in church work would not only be helpful but give him a wider range of information and greater influence with many people. It is peculiar how successful those ministers seem to become who have had some preliminary experience as lawyers. They seem to climb far more rapidly than those who had only a theological training after leaving college. Perhaps it is because they have been taught to understand living men with whom they must



deal, and some theological schools teach us to understand dead men whom we will not face in our congregations, or whose attendance at church will not be expected. Even young men with the training of a business college are in many cases apparently more successful, than

the graduates of some theological schools.

To sum up, I would require of all ministers a course in church finance, an insight into law, and six months in a business college in addition to any amount of theological training which may be required.

## "Stand Back—Give Him Air"

You have heard that order where some one faints in an audience, or some one is injured. It is surprising that more persons do not faint in church. For there are few places so poorly ventilated as churches. Breathing air that has been breathed over and over again, produces a dullness that makes it uphill work for even the best preachers to make any impression upon the audience. The devil has little to fear from the spiritual activity generated in a poorly ventilated church, and I am not so sure but that he makes it his business to overcome any efforts towards better ventilation. Efforts towards better ventilation always stir up the devil. During the singing, some brother who believes in life, liberty and the pursuit of happiness, for each one of which a bountiful supply of fresh air is necessary, will pull down a window. Sister Jones will immediately begin a dry coughing, and some other fur bedecked sister will shiver. There are strong signs of indignation and malevolent glances at the open window. Then some anaemic brother with blood in his eye will jam that window down hard with a look that challenges the fresh air crank to mortal combat. Then for sixty minutes, more or less, the audience breathes one another's breath, and becomes stupefied, and dreamily half carried to the skies on flowery beds of ease, surrounded by clouds of carbon dioxide. They would object to washing one another's feet, but do not object to breathing one another's breath, which certainly has much more need of being washed, and even fumigated.

There is little hope for any reform until the local health authorities take samples of the air in churches, as well as street cars and moving picture shows, and close those that show a poisonous condition. In the meantime the preacher elevated in a little better atmosphere, fights back the drowsiness that falls upon the blood-poisoned audience, and wonders why his painstaking work on his sermon has been fruitless.

Why can't you get the workingman to church? Because he isn't comfortable there—it is stuffy—he can't breathe. He requires a full breath. The office man, who breathes three times to get a full breath, may stand the poison air better. But it is a shame to take children into a badly ventilated church. Where Sunday School and church succeed one another the children who attend both should go home between services, getting their lungs full of air in the interim.

We quote from the American Magazine for March the following:

"Each person requires about one and a quarter cubic inches of oxygen with each breath. About one cubic inch of poison called carbon dioxide is expelled with every breath, and this pollutes about three cubic feet of air. If an individual breathes twenty times a minute

he will poison about sixty cubic feet of air in that time, or one cubic foot of air a second. This is a common sense basis for any system of ventilation. Many persons would not think of drinking or bathing in polluted water, still they will sit and bathe their lungs for an hour or more in a room or hall where the air is vitiated. A living or sleeping room measuring ten feet every way and containing one thousand cubic feet of air would be properly ventilated for one person if the air were changed every twenty minutes, or three times an hour. A church or theater one hundred and twenty by twenty by thirty feet affords a cubic capacity of seventy-two thousand cubic feet and will accommodate an audience of, say, one thousand. Each person requires a cubic foot of air per second. If all the doors and windows are tightly closed it will require but one minute and twelve seconds to poison all the air by breath pollution. Two thousand persons will contaminate the air in thirty-six seconds. What must be the condition of the air in such a hall when the audience has remained inside one or two hours without proper ventilation?"

Contagious disease germs thrive in vitiated air. The time will come when people who care for the God-given life and health will refuse to attend a church that is poorly ventilated. Until then we will continue to praise God and offer incense of carbon dioxide to the devil on Sabbath mornings.

### Language and Truth.

We know a preacher and a physician. They are brothers. They are both successful. The other day, after years of separation, they met.

"Well, Jim," says the doctor, "our work is not so very different. I make 'em well and you make 'em good."

"Or we might put it," said the preacher, "that I do them good, and you do them well."

"Well," says the doctor, "I've done well."

"Good!" says the preacher, "and I've done good!"

\* \* \* \*

### YOUR OPPORTUNITY.

A booklet of unusual value to clergymen who may be interested in saving money at 4 per cent interest, all transactions being by mail, will be sent free if you ask for booklet X. Citizens Savings & Trust Co., Cleveland, Ohio.

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### RHEUMATISM IN ONE REEL.

An old darkey appeared in the doctor's office one morning, plainly very low in his mind.

The doctor, recognizing his old patient, greeted him in his most inspiring manner.

"Well, Elijah, how is the rheumatism these days?"

"Porely, porely, sah!" replied Elijah dejectedly. "Belieb me, Marse Doctor, I'se jest a movin' picture ob pain!"



# "THE SACRED RIGHT OF PETITION"

REV. WILBUR F. CRAFTS

I have recently gone through the petitions for federal regulation of films by a Motion Picture Commission, and I am constrained by the numerous mistakes made in the exercise of this political right and duty to give to the public some information which ought to have been given in our public schools. It is an amazing oversight that in a nation where most of the legislation must be secured by "the sacred right of petition," for which men bled and died, almost no one seems to know how to make a petition in proper form. Often legislation is passed that ought to have been defeated, or fails that ought to have been passed, simply because the people do not know how to express their fraction of public sentiment in a petition, which is really a vote in the mail box, and is just as important in the conduct of government as a vote in the ballot box; indeed, rather more so, because we usually vote only once in four years in the ballot box on questions of national policy, and then only on one subject, while hundreds of reforms in state and nation that are non-partisan depend for their success on the mail box ballot. Certainly every high school, indeed the higher grammar grades from which many pass out into public life, should teach not only how to address a money letter, but also how to address an executive officer or a legislator. A petition, for instance, for the federal regulation of motion pictures should always be addressed "To the United States House of Representatives," in care of one's own Congressman, and a duplicate sent "To the United States Senate," in care of one of the Senators from the petitioner's own state—both addressed at Washington, D. C. It is a very common mistake to send petitions to the chairman of the committee having a bill in charge, who cares nothing for petitions that do not come from his own district. Meantime, the other Congressman who should know the sentiment of his own district fails to learn it. The petition need not be signed by hundreds of names laboriously gathered from door to door when the same people can be reached in meetings, but may be adopted by vote, with the signature of the presiding officer, sometimes also of the secretary, of the meeting. An executive board may often authorize a petition, knowing very well the sentiment of the body for which they act. A petition from a church or society of five hundred members is more weighty than a miscellaneous petition of five hundred citizens whose standing is not shown by any group classification. And when single names are signed it is better to classify them, having one petition from bankers only, another from manufacturers, another from working men. Petitions should always be for one special subject only, as each different bill is likely to be in a different committee. If a meeting has voted to petition half a dozen bills, the secretary should put them on half a dozen petition forms so that each one may be referred separately to its appropriate committee. These petitions should usually be typewritten, made as neatly as a real estate deed, folded and backed with a brief statement showing to what body the petition is directed. The petition is the artillery in legis-

lative warfare, and should be followed up by an infantry volley of letters. Telegrams are the sharpshooter's shots, and deputations are the cavalry charge. The very best form of petition is the "night-letter" telegram, in which a petition, briefly expressed, may be signed, within the fifty word limit, by a dozen people who pay five or ten cents each to cover the expense—the petition being sent in duplicate to Senate and House, care of the petitioner's own Congressman and Senator. It should not be assumed that any legislator will not present a petition, as it would be a crime no less than failing to count a ballot that had been cast nor should it be assumed that any Congressman will not be affected by an abundance of petitions; nor that he is too good to need them. The man who is unfriendly may often be brought over to the point of neutrality, at least, by a strong expression of sentiment; and the good man who is feeling the pressure from the other side is entitled to the re-enforcement that would come from the support of his constituents in advocating the measure desired.

## RESOLUTION FOR ADOPTION BY SOCIETIES AND PUBLIC MEETINGS AND EXECUTIVE BOARDS.

Resolved, That the presiding officer of this meeting is hereby directed to sign petitions to both Houses of Congress in our behalf for the following moral legislation:

1. Smith-Hughes bill for federal censorship of motion pictures.
2. Towner bill, to prohibit and punish interstate transportation of obscene motion picture films.
3. Sims-Kenyon bill, to prohibit interstate transmission of race gambling odds and bets.
4. Randall bill, to prohibit mailing liquor ads in newspapers or other forms.
5. National prohibition by constitutional amendment.
6. Prohibition for the Philippines in enabling act.
7. Prohibition for District of Columbia; also for all territories and territory in which Congress now has power to prohibit.
8. Prohibition of exportation of rum to Africa.
9. Effective prohibition of sectarian appropriations in appropriation bills and by constitutional amendment.

After vote is taken, separate petitions should be made for each object named, in duplicate for Senate and House. It is better to type them on full sheet and fold and back like a deed.

A clergyman advocating the habit of preaching sermons instead of reading written ones said he had heard of a Scottish minister who always relied upon his manuscript. At last his sorrowful congregation sent a deputation to complain that he did not speak, but always read his sermons.

"Ah, my good friends," said he, "I have a bad memory. I should forget what I had to say."  
"Weel, minister," was the scathing answer, "If ye canna remember your ain discourses, ye canna blame us if we forget them."



# THE HYPHEN

## HENRY MONFORT CARY

The danger of hostile European invasion of American territory is purely conjectural. A peaceful European invasion of American life is already an accomplished fact. Over six and one-half millions of foreign-born men of voting age are in America now. They are not a possible future menace but a present, practical problem.

Much has been written to show that the "hyphen" is a liability. Like most sweeping, general statements this one is not true. When the "hyphen" becomes a liability it is not his fault but ours. He is feared, for example, as a difficult element in the labor problem of America. He has been accused of lowering wages and the standard of living for American workmen. "Big Business" in America brought him here for that specific purpose. In the soft coal regions he is said to have lowered wages one-third in ten years. He knew nothing of conditions. He was offered work at what seemed to his inexperience adequate wages and he took it. Thus far he met the expectations of "Big Business." Now, however, he is becoming unionized. In the meetings of the United Mine Workers, the most powerful labor organization in America, a measure has sometimes to be explained in five languages before a vote can be taken, but they patiently sit through the performance. The Slav and the Italian are evolving labor organizations which will make the old organizations of Teuton, Saxon and Celt, look like child's play. When these people learn to use a common medium of communication the "Big Business" which brought them here will perhaps regret this attempt to cripple American labor.

The "hyphen" is regarded as disloyal. This, too, as a general statement, is untrue. Perhaps the German has come in for more of this kind of accusation than any other "hyphen." A little over ten years ago, Prince Henry of Prussia came to America. He made a whirlwind visit from city to city. His object was to stimulate enthusiasm for the Hohenzollerns and the fatherland. Germans were coming to America in rather large numbers. Germany cannot afford to lose men and the theory was that they could be tied to the fatherland by sentiment. They might become citizens of this republic—if it were profitable to be a citizen or would get them advantages—and regard its obligations as the Hohenzollerns regarded the neutrality of Belgium. In order to understand the disappointment of the kaiser's brother and the kaiser who sent him, one must know something about Germany itself. What is true of Prussia is measurably true with but slight modifications for the balance of the empire. Three classes of voters elect the Parliament of the Kingdom of Prussia. Each of the three classes elects one-third of the members. The kaiser controls two-thirds and eighty-nine per cent of the people elect the remaining third. Unfortunately for the kaiser and his plans, the Germans of this eighty-nine per cent are rather intelligent and liberty-loving people. Many of them were opposed to his militarist policy and many of them came to America to escape its pressure.

The German-American societies did not enthrall according to schedule. The prince's trip was therefore somewhat disappointing. One must be careful in making broad generalizations about Germany and the Germans. One would think it safe, for example, to count all Germans as sympathizers with Germany in the present struggle. I was assured, however, by a full-blooded German, graduate of Heidelberg and Berlin Universities and now professor of economics in an Eastern University, that in the part of Ohio where his people settled and where the population of the whole neighborhood is German, sentiment is all in favor of the allies. Official and militarist German is one thing and the German people are quite another thing. The Germans must not be misjudged for being antimilitarists here. They were against it in Germany and many of them left Germany rather than serve in the German army. They cannot therefore be justly censured for refusing to enthuse about an American edition of the same thing. It is true, of course, that bar-room statesmen have given many Germans an opportunity to play their "hyphen" for political power and favor and some Germans have seized the opportunity. The mass of the German people, however, are assets of this nation.

Over fifty different races have contributed to the tide of immigration which has flowed and is flowing into the United States. They come from Europe, Asia, Africa, Australia. Limiting our consideration to that part of the world from which we are receiving the greatest numbers, let us try to understand Southern and South-Eastern European immigrants. Why is immigration from Southern Europe regarded as so much less desirable than that from Northern Europe? The only real difference is one of evolution from opportunity. The Northern immigrant comes commonly from a country where education has made a difference. The Southern European has had little education. Nevertheless, his mind is as good and his morals as fine as those of his northern rival. The Teuton is educated and the Scandinavian is educated. The Slav and the Italian are not. The reason is simple and of a nature to give us pause. While the Northern and Western races were developing, the South-Eastern races were standing as a buffer between the Western races and the Turk. For centuries they have borne this pressure. For centuries in some places they have never harvested a crop in peace. Their faces reflect the tragedy of their race.

It may reasonably be doubtful whether the Slav and the Italian are more ignorant than the Irish immigrant of fifty years ago. Their personal habits are probably as good. In thrift and honesty and independence of spirit they are superior. In so far as the Irish immigrant has failed to become Americanized the blame must be laid upon his church. Many of the Southern Europeans are of the same faith but their attitude to the institution which represents their faith is vastly different. The Ruthenians, for example, are in communion with the Roman Church. They came into communion with the Church of Rome as the result of the diplomacy



of the Jesuits but not before they had made terms which were honorable alike to head and heart. They stipulated that their priests should be allowed to marry and that their service should be conducted in their own language. The Roman Catholic priest of the Greek Rite is, therefore, a man of family, of independent spirit, a liberal usually and a gentleman. He is not educated in an ecclesiastical segregation camp like his Roman Catholic fellow clergymen, but in a secular university with other professional men. If there is a Catholic priest of the Greek Rite in your city get acquainted with him. He is worth cultivating. The Italian knows his church thoroughly, and therefore does not propose to be wedded to it like his Irish co-religionist, nor suffer it to control him. Before the last presidential election—this thing always happens in a presidential year in the larger cities—the Roman Catholic authorities of New York City organized a monster street parade. They claimed to have forty thousand people in line. It was done for its political effect upon our near-statesmen. There are over half a million Italians in New York City. The Italian believes in demonstrations. He loves a parade. Yet out of half a million Italians a scant eight hundred, chiefly women and children, were willing to march. The Italian is not to be tricked into contributing to the power of a church which has been the enemy of the liberties of his country and whose real spirit he knows well. The Irishman can be brow-beaten into sending his children to the parochial schools but the Italian and the Slav will not think of it. Fifty years hence the children of the Italian and the Slav will be thoroughly Americanized.

The Italian gets plenty of unsolicited publicity but it would be wrong to catalogue him as a moral liability. Many people regard Italian and "Black Hand" as convertible terms. Nothing could be further from the truth. Owing to the looseness of our immigration laws we have no adequate defense against the entrance into this country of criminals from Italy or elsewhere. Italian criminals come. They come to prey upon their prosperous fellow countrymen, who, far from being accessories to their crimes, are the victims. The symbol of a black hand is simply something which has caught the Italian criminal's imagination. The Italian makes an honest citizen. He is the best credit risk in this country.

A sharp distinction is usually drawn, not only between immigration from Northern and from Southern Europe but between the immigration of today and of long ago. On what ground does this distinction rest? Let us take the least appreciated of the immigrants for illustration. The Pilgrim of long ago was not a whit more eager to set foot on the shores of this continent, than is the Russian Jew of today. The Pilgrim fled to America for freedom to worship God. He was willing to bear hardships and take his chances in a new world for conscience' sake. The Russian Jew is also a victim of persecution and he, too, faces hardships for conscience' sake. The Pilgrim believed in education and made sacrifices to give his children its advantages. He was in this matter in no wise superior to the Russian Jew today. The Russian Jew is not here primarily to make money. Do not confuse

him with the German Jew whose passion is money. The passion of the Russian Jew is learning. The Jew in Russia prior to the time when the government opened its schools experimentally to the Jews, erected and maintained schools of their own. When the government opened its schools they thronged them out of all proportion to their numerical strength in the population. Then the government restricted education. They allowed three in one hundred to enter the higher schools. The choice was made by competitive examinations. The Jews were always first. Then the choice was made by lot. The Jew in America is prepared to make any sacrifice to give his children an education. This explains why the schools in New York City, the greatest Jewish city on earth, are crowded with the children of Jews. The high schools and colleges especially are frequented by Jews for the Jew does not take his children out of school when they have completed the grammar grades. No race in America, not excepting our own race, believes so firmly in education as the Jew. If the Jews have been aggressive in business and sometimes not over scrupulous, remember, first, not to confuse the tide of Jewish immigration from Russia with that from Germany, and secondly, that the worst of them have done nothing yet which can classify with the exploits of the directors of the New Haven and scores of others who are "typical American business men." Big business in America has lived in glass houses too long to point the finger of scorn at the Jew.

Our whole attitude of aloofness and superiority is a pernicious sham. It is a sham because it has nothing better than narrow prejudice to rest upon. It is pernicious because its fruits is evil.

Granting, for the sake of argument, that the foreigner's enthusiasm for waving the "dear, old flag" is not all that the flag-waving variety of patriot desires, some things must nevertheless be conceded. If he has come in recent years through Ellis Island, he was received with kindness. He was humanely dealt with by everyone from the commission down. Ellis Island turns the best side of America to the foreigners. His first impression of America is one, which if it could be prolonged beyond the gate, would make a million patriots a year. He sails into the magnificent harbor of New York and passes the Statue of Liberty. He thrills with hopes and is uplifted by dreams like those which warmed the breasts of the Pilgrims. Read Mary Antin's "Promised Land." The societies which look after the comfort and the safety of the immigrants who pass the gate deepen the impression.

Very soon, however, the immigrant passes from the hands of organized kindness, too often to the hands of organized greed. He is no longer a soul thrilling with such hopes as have never before found safe harborage in his heart, but he is now so much cheap labor. He comes to the coal mines or the steel mills or the sweat shops and is lodged in the slum. He ceases to be the object of the nation's solicitude, and becomes to business so much labor to be bought at the lowest possible figure, and to the citizenry he too often becomes an object either of indifference or ridicule or scorn. He is no longer a possible new citizen of a free republic



but a dirty, ignorant, intruding wop, or hunkie or square head. We are not reckoning here the few, but splendid, exceptions among our people who, in every word and gesture, voice their welcome, but we are recording the attitude of the people as a whole. Having conveniently forgotten their own origin they regard the foreigner as an intruder, and a menace.

Men commonly forget what we owe to the foreigner. The clothes we wear, much of the food we eat, the bridges we cross, the rails we ride on, the houses we live in, are the fruit of the foreigner's toil. They have become indispensable to America. If a typical American city like Chicago were to be stripped of its foreign population, a city of 2,000,000 would dwindle to a little more than 100,000. When we grow angry about some fire-eating foreigner who harangues his countrymen in their own tongue about their wrongs, and makes trouble, let us ask ourselves what pains we have taken to open up a line of communication with them by teaching them our language, and what we have done to check the greed of business which supplies the agitator with the raw material of discontent?

"I have broken my hands on your granite,  
I have broken my strength on your steel,  
I have sweated through years for your pleasure,  
I have worked like a slave for your weal,  
And what is the wage you have paid me?  
You masters and drivers of men—  
Enough so I come in my hunger  
To beg for more labor again.

"I have given my manhood to serve you,  
I have given my gladness and youth;  
You have used me, and spent me, and crushed me,  
And thrown me aside without ruth;  
You have shut my eyes off from the sunlight,  
My lungs from the untainted air,  
You have housed me in horrible places  
Surrounded by squalor and care.

"I have built you the world in its beauty,  
I have brought you the glory and spoil,  
You have blighted my sons and my daughters,  
You have scourged me again to my toil,  
Yet I suffer it all in my patience,  
For somehow I dimly have known  
That some day the worker will conquer  
In the world that was meant for his own."  
—Berton Braley, *The New America*.

You may think that the line about his "sons and daughters" is not true to fact—that it is sheer sentiment. Do you know that although advocates of laws against child labor have worked for twenty-five years to abate the evil, the greed of the exploiters of child labor has kept pace with them until today the evil is almost as bad as it was twenty-five years ago? Do you know why the silk and cotton mills are being moved into Western Pennsylvania? It is not for cheap fuel but to get at the supply of child labor among the children of immigrants.

The foreigner is more than an economic and social problem. He is a biological problem. On the forms at school, side by side with our chil-

dren, are sitting the representatives of many races, children of "hyphens." These children may marry our children, but their children will certainly marry our grand-children. A wise man once said that a child to be well born ought to be able to choose his own grand-parents. We can perform this service for our grand-children, not only by trying to be, physically and otherwise, the kind of grand-parents we should be, but even when that is done only half the work is done. We must try to make the foreigner of today the kind of forbear he ought to be and the kind of person his grand-children will be proud to remember.

We are easily betrayed into error by those accepted judgments which are so much a matter of course that we have accepted them without question and unhesitatingly built them into our mental equipment. On the question of the future of education in this country we commonly recognize our "fine, old New England stock" as the great protagonists of education and the Italian immigrant as at the opposite pole. Some Italian fathers, it must be admitted are like the father of Ben Lindsey's "Tony." The score is more than tied by the New England exploiter of child labor. This, however, is but the reverse side of the picture, which we may pass with the remark that what the Italian father has done under pressure of poverty has been done by some new Englanders under pressure of greed.

In a certain Connecticut town where Italian farmers have settled there was a school house. The "fine, old New England stock" met there year after year and voted down the proposition for a new school. The roof leaked and the snows in winter percolated through the cracked sills, but they decided that what had been good enough for them was good enough for their children. The time came when the Italian farmers were a majority. One election contest settled the school question and a new school appeared, built with lumber cut from their own wood lots and largely erected by the work of their own hands. There are thirty-two children in the school,—thirty Italian children and two Americans—a fact whose significance is this, that it is merely a question of time and arithmetic. The children are taught by a young American teacher and the Italians who control the situation treat her like a princess.

The facts point the moral and suggest the remedy. The immigrants' first points of contact with America are all that they should be. The problem is to extend the kindness shown at Ellis Island and at the Immigrant Societies Headquarters all across the country. The public schools do their full share of the work. The one thing interfering with the thoroughness and effectiveness of this work is the sectarian school which attempts to quarantine children in racial and religious groups and prevent their Americanization. They rise to the flag-waving stage at times but never go beyond it. Then we have the Settlement Houses in our cities which are rendering splendid service. The churches have limited their share in the work to half-hearted support of city missions. The city mission is, however, in its nature, a substitute. Better work, if not more work, could be done by the establishment of foreigners' classes in the Sunday School for the study of English from



the Twentieth Century New Testament. In this way two strong desires of the immigrant can be met and turned to his advantage and the advantage of America. The foreigner wants to be noticed, recognized, and he wants to know English. They are proud of any little knowledge of English they have and like to use it in company where the real language they want to master is spoken. Night schools are splendid for the very industrious or ambitious. But night follows day, and often the foreigner is in no condition, from any point of view, to appear in company and study. He is too dirty and too tired. On Sunday he dons his best clothes and feels equal to other people. These two things, ambition to speak the language, and the desire for social recognition in a strange land, are very strong in most foreigners. The plan is worth trying. We are at least sure that the churches are not doing anything like their share of the work of assimilation. To go down into the foreign quarter and "work among the poor" is a laudable thing. To take the foreigner up into your environment and add its subtle but powerful pressure to your own generous sympathy is a better thing.

Dr. Steiner tells a very significant story. He was in a village in South Eastern Europe where the industry was the distillation of attar-of-roses. As far as the eye could see it was a bower of roses, a scene of unrivaled beauty. He saw a man and his family, laden with bundles as for a journey, come out of one of the cottages and turn toward him on the road. He stopped to speak with the man. He recognized from certain signs—from the fact that the man was carrying the bundles—that they had been in America. He found that the man had been in Pittsburgh and was going back. "Why," asked Steiner, "are you willing to leave this beautiful village and go back to Pittsburgh?" The man answered: "In Pittsaburgh, da Biga Boss—no do littla boss—but da Biga Boss, he says sometimes—'Hallo, Mike—how'sa da childra'. Here nobody say—'Hallo, Mike.'"

Many men mistake the motives which lead the immigrants to America. The economic motive is strong, of course, but the social motive and the religious motives are also strong. They hunger for the freedom of America, even on such hard terms as most of them must make to win it, as a starving man hungers for food. I had a class of over ninety boys in an old church in the slums of New York City. If you have never heard it, you cannot imagine with what zest and enthusiasm they sing the national anthem and salute the flag,—the flag of their country. The foreigner's children are all Americans in their own estimation. It is the American citizen who qualifies his patriotism, not they. The foreigner is more than responsive to advances. In the slums of Summit, New Jersey, near the silk mills, Miss Mary Wright is idolized. When she goes through the street—alley would be nearer the truth—the women and children flock around her and kiss the hem of her skirt as if she were the Virgin of Nazareth. There is nothing miraculous about her. She is simply a Christian gentlewoman who is thoroughly kind.

The foreigner has several points of contact with America, economic, social, political, through the poor wage he receives, through the saloon and the slum, and through the bar-room statesmen respectively. America shows its worst side to him. If he gets a poor opinion of America, who is to blame? If he is a problem to us, we are also a problem to him. He needs from us very much more than we can carry about us on a pilgrimage into his environment. We ought to go down into his environment and try to understand it, in order to understand him. But we must make that a beginning, not an end. We must bring him into our environment and bring to bear on him the two characteristic American institutions where the real spirit of America is at its best—the church and the home. Don't always go to his home but bring him into yours. Don't always be satisfied with maintaining a substitute for your church in his slums but take him out of his slums to your church.

The immigrant is here. He is here to stay. The future of our churches depends as truly on the solution of this problem as it does on the share and the side they take in solving the industrial problem. The church which has no room for the immigrant will have no place in the sun.

### Do You Use Notes?

Shortly after the reconstruction period began an old Southern planter met one of his negroes whom he had not seen since the latter's liberation.

"Well, well!" said the planter. "What are you doing now, Uncle Josh?"

"I'se a-preachin'."

"What! You preaching?"

"Yessah, marster, I'se a-preachin'."

"Well, well! Do you use notes?"

"Nossuh. At the fust I used notes, but now I de-mands de cash."

\* \* \* \*

### Would Like To See It.

"I done heard it read in de paper," said Uncle Raspberry, "dat some o' dese here flyin'-machine gemmen says a man kin do anything a bird ken."

"That's what they say," said Aunt Chloe.

"Well, when any o' 'em sees a man sit fas' asleep, holdin' on to a tree branch wif his feet, I sho' wishes dey'd call me to have a look."

\* \* \* \*

### Threatened Profanation.

While visiting in the Highlands of Scotland last summer, a little old English lady made use of an ear-trumpet when she attended divine service. Such a contrivance being entirely unknown in those simple parts, it caused much excited discussion, and finally one of the elders was deputed to deal with the lady.

On the following Sunday the unconscious offender again made her appearance, and again produced the much-discussed trumpet; whereupon the chosen elder rose from his seat and marched down the aisle to where the old lady sat, and, raising an admonitory finger, said severely, "One toot, and ye're out!"



# The Highly-Multiplying Power of A Life of Obedience

Bishop William F. McDowell, D. D.

You must approach all such themes as this from the highest conception and not from the lowest. You must interpret all such themes in the light of the best illustrations you can find of the working of the terms. The application of these two principles compels you to pass by all cases of fractional and imperfect obedience to the one case of perfect and complete obedience to the will of God, and to the definite results flowing therefrom. A dozen texts would leap to your lips at once. Dean Bosworth quoted one: "I do always those things which please him." I mention another: "My meat—the thing I live on—is to do the will of my Father which is in heaven." I mention another: "Not my will, but thine be done." These are the things one Person has been able to say of himself. One of those living in the same century with him touched the nerve of the subject we have before us in this sentence, "By the obedience of one shall many be made righteous." One did it, and the end is never to come.

Now, for the purpose of possible clearness, I make two or three propositions. First, obedience to God is man's own way of lifting his own life to its highest levels of possibility. There is such a thing as a man's lift on his own life; there is such a thing as a man's own upward push on his own life that puts his life up to such a level as makes it possible for God to do something with it. "I do those things that please him," and therefore he can do those things that please him through me; and unless I do thus push my own life up to its highest levels God gets no fair show with it.

Now, in the development of what we call a personality the philosophers point out that there are four steps. The first step in the development of personality is self-consciousness. One becomes aware of himself as separate from all others, as separate from the world. He becomes aware of himself as an entity, as a personality; and he says "I am." If a man never gets beyond that, he is a simple egotist. Some never have got beyond it. Many a life is spoiled by an exaggerated self-consciousness, and many a life is arrested in its development at that point.

The second stage in the development of a personality is the consciousness of power, which says, "I can." "I am so old I can write a letter," said the child in the poem. "I can master a problem; I can kick a goal; I can rule the community." "I can." And if one never gets beyond that, he becomes a simple tyrant exercising power.

The third stage in the development of a personality is the consciousness of obligation which the consciousness of power brings. Duty shoots through one's sense of what he is and can do, and he says, "I ought." It haunts him by day and troubles him by night. In this stage he is quite likely to get so far along as to say, "I not only ought, but I would really like to." What am I saying? This is taking the veil off many hearts. You are saying, a lot of you, "I would like to." And many of you, unless you are fortified now by the will of God and push your lives further up, will go out into the world

as those who wanted to do and stopped before they did. God help you to go on!

For the fourth step in the development of any true personality comes when one takes himself and his powers and his sense of obligation up into his unconquerable resolution and cries for time and for eternity, for weal or for woe, "I will." And God is standing before you waiting to hear you say that to him.

Or you may approach it, so say the philosophers, along two paths instead of four on this theory: Personality is in its first instance simply self-assertion; and in its second instance simply self-surrender. But in either case it involves the upward push of the man upon his own life. Now I go back to that supreme illustration of it, passing by all imperfect illustrations to the one perfect case. Listen: "I have the power to lay it down; no man taketh it from me." More perfect self-assertion this old world never saw. "My life is in my own hands; I have the power to lay it down; I have the power to take it again; no man taketh it from me." And there it might have stopped, and would have stopped if he had been like the most; but there it did not stop, and there it does not stop, and there it cannot stop until the laws of the world are all abrogated; for he went on to say, "I lay it down for the sheep." It is crowding out in eternal multiplication until this day. This is the upward push that a man gives his own life.

In the second place, obedience to the highest puts life in harmony with those eternal forces that make for permanence and enlargement. It is the house divided that cannot stand. It is the seed unplanted that does not multiply. It is the seed planted that links itself with all the forces of earth and air and sky, growth and life. It is the seed that is planted that brings thirty, sixty, an hundred fold. It is the single eye that sees. It is the one serving one master and not two for whom the stars fight in their courses. You can do nothing against the truth, but for the truth. All things work together for good to people called according to His purpose. Everything co-operates with the obedient man. Forces of earth, forces of air, forces of sky, forces of right, forces of truth, forces of mercy, forces of love, forces of goodness all co-operate with the obedient life.

I remark, in the third place, that obedience to God puts life into harmony with God so that he can multiply life. It is not a bit of poetry that declares one shall chase a thousand. That is a bit of truth. It is not a bit of fiction that makes a little larger statement, that two shall put ten thousand to flight. That is one of the minor scientific facts of human history. I should say that three could put an unnumbered host to flight, if they were in right relations with God himself.

There is a very lovely illustration there in the New Testament of this highly multiplying power of obedience. It is almost impossible for me to go past it without speaking of it. It is the story of the lad with the five little loaves and the two little bits of fish, who heard the word, "Bring them hither to me," and walked up and



put them into the hands of One who made no bread for himself after he had fasted forty days, but made bread in quantities for others who had been without food for a few hours. The lad saw that marvelous multiplication of his small resources so that the throngs were fed and there was immeasurably more at the end than there was at the beginning. Some of you are wondering what you can do with your lives to make them tell to the greatest possible advantage. Put them in the hands of Jesus Christ. In your hands there is not enough for you to feed yourself with; but in his hands there is enough to feed the world.

I said this once at Lake Geneva years ago to five hundred college women, and that evening on the lake front dear Agnes Hill stood up and said, "I have been thinking all day about what I am, and longing to get with my little basket of fish into the heart of India where I am going before the night comes and the people starve." O men and women of the colleges, one and God can feed any multitude; one and God can cause such multiplication of resources as business prudence never dreamed of. One with God can multiply his life.

Some of you have heard me tell my experience at that hotel in Madison, Wisconsin. I sat down to breakfast one morning and a fine young fellow sat down later just opposite me. Being the older, I said "Good morning."

"Good morning," said he.

Then what I saw was beautiful to behold. He was just full of the business that he was in Madison to do. He did not wait to tell me about it, he was so enthusiastic. And I loved him for it, too.

He said, "I am a traveling man."

I echoed, "So am I." And the dialogue went on in this fashion:

"This is my first trip out in my present relation."

"It is not quite my first trip out; I am an old hand."

"I am in the jewelry business."

"So am I." (Certainly. "When he cometh to make up his jewels"—you know the text.)

"I am in business with my father."

"So am I."

"My father started the business."

"So did mine."

"For a long time my father hired me."

"So did mine."

"Now he has taken me into partnership."

"So has mine."

"I used to get wages, but now I get a share in the profits."

"So do I. I get a share in the profits." (The Welsh Revival enlarged my spiritual bank account; the triumphs in Korea have increased my deposits.)

The lad then looked up to me and said, "I have got a new interest in the business since I went into partnership. I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

One with God! Where are you in your relationship, a servant or a partner? Which? One in God! Oh, it makes the heart beat fast just to say that. One finds it difficult to go on when he sees what happened once when God got his perfect chance in a perfectly obedient

life. Once there came one between whose knowledge and whose conduct there was no contradiction, between whose speech and life there was no break, between what he said and what he did there was no chasm. Once there came One who in youth said, "I must be about my Father's business," and at the end said, "I have finished the work thou gavest me to do." The chance God got in him he wants again in us, and wants it today and tomorrow and forever. About the church of that One it was said, "The gates of hell shall not prevail against it," and, "All power is given unto him." The three or four thousand delegates to the Rochester convention are three hundred times the number of the twelve who turned the world upside down. That is more than fifty times the seventy who turned empires upside down. What would happen—I will change the word—what will happen if four thousand of us fling our lives today for perfect obedience into the hands of God?

Late in Mr. Lowell's life some one found him studying a familiar book, and said to him, "Still studying Dante, I see." And the great man replied, "Yes; always Dante." Four years ago I looked out upon a crowd like this and said at Nashville these words, "Whatsoever he saith unto you, do it." What would have happened in four years if four thousand men and women had perfectly obeyed God Almighty in these four years? You cannot face this matter, you cannot turn your back upon it and ever be the same again.

There is a story that comes out of the South African War. Brave General Wauchope had been given a certain order in one of the battles. He knew it to be the impossible thing—but we know that the task we are ordered to perform is a perfectly possible task—and the brave general said, "If I obey this order I lose my life; if I disobey it I lose my sword. If I obey it I shall go into a soldier's grave; if I disobey it my sword will be stained with disobedience and taken away from me forever. I obey." There are a thousand things in the world worth losing your life for; there is not one thing worth losing your sword for. There are a thousand things in the world worth giving up your life for; there is not one thing in the world worth giving up your soul for. If I obey I may lose my life; if I disobey I shall lose my sword! Sons and daughters of the colleges, multiply your life by obeying.

I have come to a new theory of education. I have lived through two or three in my life. I thought once that the end of Christian culture was the growing of character. Then I caught a word that you were using so much, and believed that the end of Christian culture was service. Now I think I have got a little bit further into it. God is trying to get a lot of people to be like him, so that he shall have a lot of people to help him, so that being like him and having helped him they shall be with him forever. That makes life infinitely richer.

I propose to establish a new order, the Order of the Friends of Christ. This is the charter: "Ye are my friends if ye do whatsoever I command you." Who will join? This is the oath: "Master, I will follow thee." Who will take it? This is the badge: A cross worn not upon the breast but in the heart bearing the words "For



Jesus' sake." This is the grip: The hands of the member in the hands of Christ with the hands of all the world. And these are the privileges: Obedience to him in all lands, service for mankind by all waters, our work multiplied to the end of time, our reward to hear him whisper, "Ye are my friends." Friends! Who will join the Order of the Friends of Christ under this charter?

There at the beginning we sang those words dear to college students:

"O Lord and Master of us all,  
Whate'er our name or sign,  
We own Thy sway; we hear Thy call;  
We test our lives by Thine."

Who will be so obedient that his life shall bear that test, and that his life shall be linked with the perfect life of perfect obedience in the infinitely multiplying power whose beginning, only, we have seen?—From "The Students and the Present Missionary Crisis." By permission of The Student Volunteer Movement.

## EXPERIENCES OF TITHERS

The question, how to raise the money needed for the work of the church is sometimes answered "By tithing."

The Continent gives a page to various experiences of tithers which answer questions most frequently asked by those considering tithing. We quote from The Continent:

Why should one tithe?

Is it possible to live on 90 per cent of a small income?

Does God give material prosperity to a tithing?

Do tithers put aside one-tenth of their entire incomes?

How is the tenth used—all for church or part for other benevolences? Is any used to pay fare to church conventions?

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At the close of the world's fair I was in Chicago, \$2,000 in debt, with a wife and three children and with a property which would not have sold for \$500. After tramping day after day for weeks hunting work, I got a job at \$6 a week, which after three days was raised to \$8.

When that \$8 came in, what should we do? Should we tithe it? We took a cup and called it "the Lord's cup," into which we put the 80 cents. Soon the Lord's cup overflowed.

In twenty years, on a very modest salary, we have educated a family of six children, are out of debt and have enough to keep us modestly the rest of our days. With an overflow of the Lord's part, after the usual church expenses, I organized a work in a needy community which soon grew into a church; and today a fine brick and stone Presbyterian church stands in Chicago which certainly would not have been there except for that 80 cents; for into that work I emptied the Lord's cup of hundreds of dollars and doubled my own tithe.

The fruitage in character building, in lives and homes redeemed and souls saved is beyond words to tell. It pays to tithe.—Robert C. Marquis.

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When starting a modest business enterprise on borrowed capital nearly thirty-five years ago, I began tithing. Though never having a large income, this plan has made it possible for me to contribute to religious and philanthropic objects a total of nearly \$7,000, undoubtedly two or three times as much as I would have given in response to ordinary appeals.

Am I, then, \$7,000 poorer today? I feel very sure I am not. Systematic giving leads to a more careful recording of one's financial affairs, promotes economy and thrift and at the same

time is a check to avarice. It keeps before the mind a truer conception of the real objects of existence; it calls to the high adventure of making a life, though not to despise making a living. Apart from any possible coercion through biblical teachings, tithing is a sane and satisfactory method of conducting one's affairs.—C. W.

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There is hilarious giving on the tithe basis. The one objection is that it is so easy, that there is almost no self-denial in it at all. But one can practice that separately, in adding freewill offerings.

We were never led to expect ease and luxury as a result of tithing, or to count upon especial prosperity by way of reward; for the giving was in itself a privilege and abundantly rewarding. It has often been awesome to find how accurately the connection between need and supply has been established—and just in "the nick of time," for "out of God's mails no letter is lost."—H. W.

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When I was a bank cashier, later a farmer, then a merchant, we tried to keep true to the spur of tithing. After expenses were met, when stock, grain or product was sold, one-tenth went into the Lord's pocketbook. In the store, when we invoiced, his share of the gain was set aside for charity and religious gifts for the next year. We have found this the best way to come at the amount to spend.

We have not lost money, influence or comforts. Ofttimes, we have had the tenth thrown back to us many-fold in unexpected ways. I believe tithers often hide their experiences, for fear those who do not tithe will call them braggarts.—D. J. Wood.

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Led to take up tithing nearly forty years ago by a prominent business man, I would criticize his claim that tithing would bring financial prosperity. This is not always true, and is an appeal to a selfish motive. This man, after practicing the theory he had taught for many years, met with business reverses and died poor.

Another, who gave of his money and his time to church and Sunday School work, had his fortune swept away by the treachery of a business friend. A faithful teacher after taking "the Lord's share" out of her meager income, had to use the very closest economy to provide for herself and her aged mother.

Our own experience for thirty years has been a series of disasters and financial reverses,



over which we had no control. We cast in our lot twenty-five years ago with a new church with only thirty-five members. To get church and parsonage and free them from debt, we made large pledges, thinking better things were in store for us; but when we had paid our pledges we did not have enough left to pay even the interest on the mortgage which still stands against our own little home. The reward we are assured of is no reward in dollars and cents, but the Master's commendation, "Well done!"—Congregational Layman.

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My husband and I were of the same mind, and we have always followed the plan of tithing.

But there is serious objection to one argument used in its favor, that God will replace the dollars and dimes with manifold increase. A blessing is promised, but not in worldly riches. We were working people, often through illness or dull seasons finding our income reduced to nothing. Yet for over forty years, we have been kept free from debt; we never went supperless to bed. But it is neither law nor gospel that tithers will always receive manifold in money—Vida D. Kinnear.

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Thirty-four years ago, we began to tithe. Every time money was received, one-tenth was laid in a drawer of our desk. Our share of our pastor's salary was taken from this sum; our church paper and teachers' helps were paid for from it, and gifts to missions, temperance and charity. Occasionally, the drawer paid railroad fare to a Sunday School convention when we were on the program. As we tithed gross receipts, we felt justified in doing this.

Our receipts in business increased and never since have we felt the need of such close economy to make ends meet.—K. C. M.

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Twenty-three years ago, I began tithing. Gratitude to God for giving me success in a business venture by which I was able to help "pay the debts," led me to give a tenth of my earnings.

For twenty-three years, I have proved that one can pay one's debts faster and live in greater comfort on 90 cents than on the dollar. I could not be induced to give up this plan, God's plan for meeting the needs of the kingdom. Tithing is the greatest and most neglected question before the church today.—Mary Miles McCullough.

One boy borrowed books and read them by the firelight; that was Abraham Lincoln. A college boy rang the bell to earn his living; he became President Garfield. A poorhouse boy walked into Natick, Mass., and apprenticed himself to a shoemaker; but he died as Henry Wilson, Vice President. There was an hour when Joseph stood in fierce temptation, with every inducement to sin. Had he yielded then, he would never have become ruler of Egypt. His answer in that moment deserves to be written in letters of gold: "How can I do this great wickedness, and sin against God?" Lack of moral fiber is a more frequent cause of failure than lack of brain power. Character is one of the greatest factors of success.—J. L. Hurlbut.

## ORGAN DEDICATION.

Service used in the Methodist Episcopal Church of Sloatsburg, N. Y.

Scripture lesson: "Enter into his gates with thanksgiving and into his courts with praise: Give thanks unto him and bless his name."—Psa. 100:4.

"Serve the Lord with gladness: Come before his presence with singing."—Psa. 100:2.

"Sing unto him a new song; play skillfully with a loud noise."—Psa. 33:3.

"Praise him with stringed instruments and organs."—Psa. 150:4.

Minister—For the purpose of directing, not deluding, the voice of song in the choir and in the congregation.

People—We dedicate this organ.

M.—For the training of voices to sing God's praise here and in the celestial choir hereafter.

P.—We dedicate this organ.

M.—For the better understanding of the words and a higher, truer appreciation of the music of the hymns of the church.

P.—We dedicate this organ.

M.—For the development of musical talent and the elevation of the musical taste and tone of the entire community.

P.—We dedicate this organ.

M.—For the production of music to rest weary bodies and cheer discouraged and drooping spirits.

P.—We dedicate this organ.

M.—For the assisting of the Gospel of Christ in winging and singing its way into the souls of the lost.

P.—We dedicate this organ.

M.—For such music as will lift weary, sin-sick souls toward God and heaven.

P.—We dedicate this organ.

M.—For the sweet ministry of music in soothing wounded spirits, comforting the sorrowing and binding up the broken-hearted.

P.—We dedicate this organ.

M.—For the happy peal of the wedding march and such music as shall make more glad the festal occasions of the Christian life.

P.—We dedicate this organ.

M.—For the bringing nearer and making clearer the broken bits of heaven's harmony which God sends to earth in the inspired music of the ages.

P.—We dedicate this organ.

M.—For the greater glory of God the Father, God the Son and God the Holy Ghost.

P.—We dedicate this organ.

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## PIPE ORGAN INFORMATION.

There is a saying that the man who acts as his own lawyer has a fool for a client. That is putting it pretty strong, but there is no doubt that many a church gets fooled in buying a pipe organ. They do not get the type or size of organ that is best suited to their needs. In a few years changes are made which in some cases amount to a rebuilding. This might be saved by consulting an organ architect, who mediates between you and the organ builder. Such service is rendered by Edwin A. Kraft, F. A. G. O., Trinity Cathedral House, Cleveland, O.



# METHODS OF CHURCH WORK

E. A. KING

As one approaches the month of May he might well ask "After Easter What?" There is considerable difference between the minister who simply says, after Easter, "We have had a great service!" and the one who says, "This opens the way for further gains, we must make it count for the ultimate goal." In the one case it may indicate that the minister is drifting with the conventional tide and in the other that he is working according to plans and specifications in a great campaign.

There are ministers who do not believe much in organization—in the church machine. They believe in religion as a great spiritual force or personal experience and think that the proper spirit, living among such "wheels" as may be necessary, will actualize itself in such shapes and forms as are essential.

The Methods Department, however, is not committed to this philosophy. The underlying conviction here is that organized religion is necessary in the present stage of civilization. The church is not suffering from too much organization or the application of too many business methods. A business man recently said that he thoroughly believed that the church is a "divine institution" because no other similar organization could exist 2,000 years with such wretched business management! He might have said, as well, "lack of business management."

The church as we know it is an organization, a business corporation, usually incorporated under the laws of a state. It has a certain purpose and to carry out that purpose it ought to have well constituted boards and committees. Every sub-organization (every society or club) should co-ordinate with that purpose. Plans for a year, or years, should be carefully and seriously considered, decided upon, and carried into effect. Every sermon, every address, every social, every meeting of old and young should be linked up with the great program.

We agree that the chief business of the church is the preaching of the Kingdom (Mark 1:14) and this idea is as wide in its application as the interests of humanity. Not only is it the business of the church to "save souls" in the conventional sense but it is to "save lives," as well. The soul can hardly be thought of as existing in this world apart from the body so it becomes incumbent upon the church to be interested in physical redemption, in improved social conditions, in making the world a better place in which to live.

At Kansas City some few years ago one of our important denominations declared that in addition to its regular evangelical beliefs it conceived the mission of the church to be not only to proclaim the Gospel to all mankind but to work and pray for the progress of knowledge, the promotion of justice, the reign of peace, the realization of human brotherhood, the trans-

formation of the world into the Kingdom of God and the triumph of righteousness.

The Methods Department has underlying its various plans of work some such conception of the church as this and we desire nothing better than to help our brethren in the ministry to actualize such an ideal. To do this plans and programs are necessary and the aim is so vast and grand that any man can throw in his life to the task with abiding joy. We hope that every one of our readers may catch the spirit of this program and make his church a perfected example of efficiency.

\* \* \* \*

The editor wishes to announce that he has changed his residence from Seattle to San Jose, California. After nearly a year as one of the state secretaries of Washington, he becomes pastor of the First Congregational Church, San Jose, California, to which address all communications should be addressed.

## A MOTHER'S DAY ONE MINUTE SERMON.

No writer, no singer, no worker is to be compared with the mother who is carving the image of God in her child. No mother need long to go out of the household, as if that were an obscure place. If every child would live the life wished for in this mother heart all the way from the cradle to the coffin, he would walk on beams of light and shine in glory.

Alas! some are like the dainty rose, bursting its glorious bud, growing radiant with beauty, soon changing to a fairy globe, and then by the first wind, dashed out and gone. Paint the man as the mother heart does, then paint him as he really is. Hang the two portraits side by side and write, "What his mother wished him to be," and then, "What he is!" Life has no sadder contrast.

But let this happy thought inspire every mother—you can never be forgotten. Your boy or girl may travel everywhere; may run through every phase of belief and unbelief; may become apostate; but though sin may tear out every beautiful picture hanging on the walls of memory, there is one picture never to be taken down, and that picture is the one of mother. Living or dying, there will ever rise before the child, like the morning star, the beauty and the hallowed goodness which we call "mother."

## FOR YOUR CHURCH BULLETIN.

Live this day as your mother would have you live it. Make the day one of pleasure to her through your loving thought, visit or letter; or, by having her as your guest of honor. If she is not living, perhaps you can place on her grave white flowers of love and fidelity, not as a morbid sentiment, but in glad recognition that she was to you the best mother who ever lived. In her memory remember the sick or the unfortunate in hospital, home, or prison; or some



one else with whom a little joy goes a long way. It may set the blood tingling in the veins of those whom you think have no heart, and who may think you have none. The memory of the flowers affords many opportunities for a message of sympathy, brotherhood, or courtesy. Let us honor ourselves by honoring our mothers.

### MOTHER'S DAY AND THE BROTHERHOOD.

The Brotherhood Bible Class of Trinity Lutheran Church, Somerset, Pa., sent out a beautiful Mother's Day invitation containing the following:

**Every member of the class will observe Mother's Day by attending Sunday School.**

He will also bring along as many visitors as possible.

I count on your loyalty in both of these things.

The Seekers Class will meet with us.

**If you are not a member of this or another class you are most cordially invited to honor your mother by attending the Brotherhood Bible Class that day.**

The time: 9:45 a. m. The place: The upper room of Trinity Church.

Carnations furnished.

Three hundred and forty men were present.

### A MOTHER'S DAY INVITATION.

We have come upon a beautiful Mother's Day post card invitation for sale by the Westminster Press, Philadelphia, Chicago and San Francisco. Cards with or without printed invitation 75 cents a hundred post paid. All kinds of Mother's Day supplies may be had from these houses, or any denominational supply house.

## MOTHER

used to **SEND** you to Sunday School

**YOU**

will **GO** this Sunday because it is

## MOTHER'S DAY

The Brotherhood Bible Class of Trinity Lutheran Church asks every member to observe the day by attending the class.

I ask you to give this engagement right of way over all others.

**I. Hess Wagner, Leader.**

THIS SPACE MAY BE USED FOR MESSAGE.

### A SPLENDID PASTORAL RECRUITING LETTER.

Rev. E. S. Harrison, pastor of the Avon, Mass., Baptist Church, sent out the following effective letter in March. We hope many other

pastors will adopt it to their own local needs: My Dear Friend:

Have you ever stopped to consider the silent eloquence of the empty pew. It speaks of your duty and privilege to share with us the inspiration and delight of the church service.

The music, the singing, the association and the sermon which helped others and sent them out a better man or woman might just as well have thrilled you also. If you made it your business to fill an empty pew it would yield a net gain for all. It would improve the sermon which can never be better than the congregation. No minister can fill the pulpit of a half filled church. That empty pew acts as a short circuit, he cannot throw the current of interest across it.

Every empty pew could be filled every Sunday without the expenditure of a single extra cent and with infinite profit.

Sermon, music, warmth are all supplied, whatever the audience. As a matter of economics, success here is certainly cheap, failure is expensive. There is nothing in the church so extravagant as the empty pew.

It costs as much to preach to wood as to folks, and pays nothing back. Fill the pew, and you have not only given but you have gained.

Now the sole cost to you of making the service more inspiring, the music more charming, the fellowship wider, the atmosphere more congenial, is a little extra energy on your behalf to see that the empty pew is filled.

Sincerely yours.

[The C. M. Co., 701 Caxton Bldg., Cleveland, O., will furnish 200 to 400 of these letters—or any other same size, typewritten, for \$2.00. Bond paper furnished at 15c per hundred extra. Return postage paid.]

### HOW TO WAKE UP A CITY.

Lowell, Mass. had a "Come-to-church Sunday" a year ago with splendid results. One interesting feature which followed, illustrating the value of advertising, was the evangelistic meetings for men conducted by Dr. W. A. Bartlett.

At his first meeting 90 men were present. One deacon suggested that Dr. Bartlett be given a chance to win non-church goers to his church and accordingly prepared for circulation 10,000 window cards, 15,000 pocket cards and 5,000 invitation cards bearing a blank space for signature for personal invitation.

On one of these sets Dr. Bartlett's picture was printed accompanied by the legend, in bold letters, "The high cost of living is nothing compared with the high cost of sin." Generous newspaper advertising was given and the prayer meetings and other church gatherings centered their thought on the special efforts.

As a result of this campaign of advertising the first meeting brought out 400 men. At the second meeting 800 were present. The slogan "Come-to-church" was used instead of "Go-to-church" and the men who were interested distributed the advertising cards. It is simply wonderful what can be done to bring about success in holding religious services when a body of earnest men get behind the movement.



## AN ENTIRE SERVICE GIVEN TO THE LITTLE FOLK.

The Congregational Church at Campbell, Cal., recently held a unique service. The entire service was given up to the little folks. The pastor had an ancient Turkish folding lantern to illustrate the victory of the army of Israel over the Midianites, an ancient hand-hammered bronze trumpet from India which has been used for some hundreds of years in the heathen processions and ceremonies, to illustrate the horns the priests blew when the walls of Jericho fell down! two Hindoo "baakas"—native unleavened bread, to illustrate the little lad's lunch used by Christ to feed the 5,000.

The pastor also gave an illustrated talk on "Candles," using several lighted candles of different colors and lengths; and gave to each one in the primary department of the Sunday School a centissimo, the smallest coin made by Italy. Big folks as well as little were interested in the service and enjoyed the novel change from the regular morning service.—Pacific.

## "THE CHURCH FIRESIDE" PRAYER MEETING PLAN.

The most complete and most interesting arrangement for a series of prayer meetings we have ever seen comes to us from the Keystone Congregational Church of Seattle. The meetings begin March 2nd and continue, weekly, until June 8th.

Not only are the subjects suggested by scripture passages but a special person is appointed to read the passage and one selected to lead the thought of the meeting by giving a little talk. Four "Assistant leaders" are named, the pianist for each meeting designated, some one to have charge of special music is also named and then, in addition to all this an invitation committee of three is named—a different one

for each meeting—to work up the attendance. The schedule is so interesting and suggestive that we publish it here.

## A WORKABLE FINANCE PLAN.

We have just come upon a plan of money raising where one canvass is made and every subscription, large or small, is divided by some percentage decided upon by the giver. One single envelope instead of the bi-pocket envelope is used for collection and the division of the funds is made by the treasurer. Each contributor thus becomes a subscriber to both missions and current expenses. For further information address the United Presbyterian Board of Publication, 209 9th Street, Pittsburgh, Pa.

## A GOOD "SURVEY" CARD.

Every once in a while a pastor should "survey" his congregation for new and changed addresses. The following card used by one of our pastors is helpful and suggestive:

We are glad to have you with us and we heartily welcome you to all our services.

In order that we may keep a record of our visitors would you kindly sign your name and address.

Name .....

Address .....

## ONE SUNDAY SCHOOL'S PERSONAL TOUCH.

The officers of Plymouth Sunday School, Seattle, appointed delegates to the older boys' and older girls' conferences held in nearby cities and paid their expenses.

When the conferences were over and the delegates returned home all the girl classes of the high school age met in a large class room and the girl delegates gave their reports of the con-

## 15 Thursday Evenings

Subjects, Leaders, &c.

At Keystone Congregational Church  
Seattle 8 O'Clock

DATE	OPENING HYMNS AND PRAYERS	LESSON AND SUBJECT	LESSON READ BY	LEADER	ASSISTANT LEADERS	PIANIST	SPECIAL MUSIC	INVITATION COMMITTEE
March 2	Minister and Others	Mark 1-13	E. L. Kauffman	G. H. Sherwood	Mrs. T. H. Proctor Mrs. E. H. Hoyer Mrs. B. H. Hoyer Minister and Others	Mrs. L. D. Long	Miss M. Pederson	Mrs. J. McKelvy Mrs. E. H. Miller Mrs. O. Anderson
March 9	Minister and Others	Mark 1-14-22	F. E. Smith	Rev. J. M. Dick	Miss M. Campbell Mrs. E. H. Hoyer Mrs. F. E. Smith Minister and Others	F. W. Webster	Mrs. Wilkins	Mrs. F. W. Webster Miss V. Jones S. H. Watts
March 16	Minister and Others	Mark 2-1-12	A. G. Peabody	C. Walendorph	Mrs. J. Parson Miss A. Scott Mrs. R. H. Hoyer	F. W. Webster	Miss A. Dick	Mrs. F. W. Letz Miss D. Bell Mrs. B. Pederson
March 23	Minister and Others	Mark 3-1-8	F. W. Loring	W. G. Clair	Mrs. O. H. Sherwood D. Fischer Mrs. E. H. Hoyer Minister and Others	Mrs. L. D. Long	T. E. Sundry	Mrs. A. G. Masters Mrs. F. Schwarzenbach Mrs. M. Richter
March 30	Minister and Others	Mark 4-30-41	C. H. Ulmer	A. R. McCurdy	Mrs. M. Morgan Mrs. W. H. Baldwin Minister and Others	Miss M. Pederson	Male Quartette	Miss M. Parson Mrs. E. H. Hoyer Mrs. H. H. Baldwin
April 6	Minister and Others	Mark 6-14-29	C. B. Carmichael	J. F. Nicholson	Mrs. J. B. Boyd Mrs. W. B. Clark Mrs. J. F. Carlson Minister and Others	Miss M. Campbell	Go to Church Band	Mrs. D. Hetta Mrs. E. H. Hoyer Mrs. B. F. Keesey
April 13	Minister and Others	Mark 6-30-44	J. Walendorph	H. Odom	Mrs. H. B. Fowler Mrs. B. Loring Mrs. C. J. Bell Minister and Others	Mrs. C. R. Watts	Mrs. T. E. Sundry	Mrs. M. Thompson Mrs. E. H. Hoyer Mrs. B. F. Keesey
April 20	Minister and Others	Mark 6-45-56	W. R. Baldwin	H. E. Fowler	Mrs. A. James Miss M. Pederson Mrs. J. F. Nicholson Minister and Others	Mrs. C. R. Watts	The Church Choir	Miss A. Oshover Miss M. Clevin Miss M. Proctor
April 27	Minister and Others	Mark 10-17-27	A. Walendorph	Mrs. C. E. Jones	Mrs. A. L. Campbell Miss M. Pederson Mrs. J. A. Gandy Minister and Others	Mrs. C. R. Watts	Miss I. Miller	Miss I. Ostrom Mrs. J. McKelvy Mrs. O. Bell
May 4	Minister and Others	Mark 10-46-52	Dr. L. D. Long	T. H. Proctor	Mrs. H. J. Stott J. Nicholson Mrs. A. G. Peabody Minister and Others	Miss R. Fowler	Mrs. Beary	Mrs. G. M. Dow Mrs. J. F. Watts Mrs. W. H. Hoyer
May 11	Minister and Others	Mark 11-1-10	W. S. Joseph	Max L. D. Long	Mrs. W. G. Clair H. Schurter Mrs. F. H. Fowler Minister and Others	Miss Campbell	E. L. Parks	M. J. Starnes J. C. Hollingsworth G. H. Watts
May 18	Minister and Others	Mark 12-28-44	W. H. Peak	Judge J. M. Day	Mrs. C. B. Carmichael Mrs. A. R. McCurdy Mrs. W. Mitchell Minister and Others	Miss H. Wilkins	Duet	Mrs. C. B. Ulmer Mrs. B. Anderson Mrs. C. E. Watts
May 25	Minister and Others	Mark 14-3-9	J. McKelvy	Dr. W. L. Hall	W. G. Clair Mrs. E. O. Fowler Mrs. W. A. Phillips Minister and Others	Miss H. Wilkins	Male Quartette	H. J. Stott J. J. Bell S. M. Beam
June 1	Minister and Others	Mark 14-26-42	E. Morgan	F. C. Fowler	Mrs. L. E. Booth Miss E. Fisher Mrs. W. L. Hall Minister and Others	Miss R. Fowler	Ladies' Trio	V. Jones W. Williams L. D. Carson
June 8	Minister and Others	Mark 14-43-72	C. R. Ochilree	M. Morgan	G. H. Sherwood J. King H. Odom Minister and Others	Miss M. Pederson	Mrs. F. King	Miss O. James Mrs. E. H. Hoyer G. M. Dow

To find thoughts of practical worth and application in the above lessons, and to make the Mid-Week Service attractive and refreshing—a place of happy exchange—is our thought and aim.  
The help of every member and friend of the church is needed. A cordial invitation and welcome to all.



ference. This was done during the time of the lesson period.

The boy delegates gave their report at the Thursday night church supper. They had a special table in a room by themselves and were the guests of the Sunday School officers before whom they gave their reports.

On the following Sunday morning for the opening exercises the delegates were each given one minute to tell their impressions of the conferences and one of the men who attended the boys' conference gave his. He said that all the while he attended the conference he was reminded of what he had lost out of his own life during the years he was out of Sunday School. Like many another boy he drifted away at about sixteen years of age and for years did not enter either church or Sunday School.

This recent experience shows how important and rewarding it is for Sunday Schools to keep in personal touch with the older boys and girls.

### A BRIGHT WAY TO OBTAIN SCREENS FOR THE CHURCH.

The following letter is one of the most unique things we have seen in a long time. It is breezy and did the work.

Methodist Episcopal Church,  
Oakland, Neb.

Dear Friend:

We are badly in need of screens for the windows of our new church. On account of the unusual wet summer we have an abundance of mosquitoes, and in spite of our wishes they do not seem very anxious to leave. They take great delight in annoying us, so much that we cannot listen in comfort to the sermon, nor can we sleep. We must have screens.

There are many ways of raising money. A few people might give the amount needed, but that would be unfair to the few. A social might answer, but that makes hard work for the women folk, and during hot weather a woman ought not to have any more work than is really necessary. Candy or pastry sales amount to the same thing, and we do not propose to overburden those who have already given so much time and labor to the church.

We want everybody to help, and we would like to make it easy for them to do so. Here is our plan. Instead of baking a cake, or pie, or making a salad, or sitting around in a crowded, stuffy room, when you would rather be sitting on the front porch or taking a drive in your automobile just open your pocket-book on receipt of this letter, find a coin (we hope it will be at least a quarter), put it in card, and mail it at once in the enclosed envelope.

Now isn't that simple? You might do worse with your money and not get so much pleasure out of it. I know you will help us. Thanking you in anticipation.

Yours For The Screens,  
Wilfrid N. Wallis.

### CALLING ON NEWCOMERS.

The pastor of a city church has adopted an original method for welcoming into the church family new arrivals in the community. Upon learning of a new family in the neighborhood, he calls, and, in addition, writes to two or three women living near the newcomers, asking them

to make a call and suggesting that possibly they will wish to make the visit together. He has found that this suggestion is usually accepted with pleasure, and that the scheme not only insures the call being made, but that it also fosters the habit among the women of a particular neighborhood of making their calls together, thus stimulating community interests within the church.—The Advance.

### SUMMER SUNDAY NIGHT SERVICES BY THE YOUNG PEOPLE.

At church in the East where only one service is held during the hot weather the young people desired to hold evening services themselves and they arranged the following program and carried it out with great success. We present it here in order to help any church or society that would welcome the suggestion for summer plans.

The subjects are as follows:

Stereopticon Lecture: Japan. Missionary Committee.

Service of Song. History of hymns and their authors. Music Committee.

The Round Table. Information Committee.

An Hour with the Little Folks. Junior Committee.

First Union Meeting. Help us welcome many societies that will visit us. Lookout Committee.

Striking Answers to Prayer. Prayer Meeting Committee.

Vesper Service. Music Committee.

Cheer-up Meeting. The society and friends are invited to visit shut-ins after the meeting. Flower Committee.

Open-Air Meeting. On church lawn. Refreshments. Social Committee.

### A SUGGESTION FOR A PRAYER MEETING.

The following topic is suggested by Dr. J. L. Hill:

Blessed Are Your Eyes, for They See. Matt. 13:16. Imposes responsibility to others. Things possibly not noted by others in revivals, in religious progress, in unity, in rapid culminations in temperance and other reforms, in new and efficient organizations within and without the church, bringing in the kingdom. Hopeful indications, new sources of help, new standards set up.

### HOW TO INDUCE YOUNG PEOPLE TO READ THE BIBLE.

Rev. Jesse Halsey of the 7th Presbyterian Church in Cincinnati, has been successful in getting his Sunday School pupils to read the Bible by the free use of Revell's paper edition of "The Acts of the Apostles" in modern English in connection with the Sunday School lesson. He has printed a "fly leaf" and pasted it in the front of the book.

In this supplement he gives the officary of the Sunday School and directions for reading the book. Among other directions he gives this: "For profitable reading it is suggested that you disregard the chapter and verse divisions and read as you would any other book." Continuing, he says, "Read chapters 1 to 12 at one sitting. This section groups itself around the person of Peter, etc." His advice about preparing the lesson is good: "In preparing your

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(Continued from page 782)

Sunday School lesson read the lesson in the book and then compare it with the Old Version and the Revised Version as printed in the lesson papers." This sort of reading is certainly calculated to arouse interest. Revell's paper covered "Acts" may be had in quantities at five cents per copy.

### A CLUB FOR YOUNG WOMEN.

A number of the young women of the Gunton-Temple Memorial Presbyterian Church of Washington, D. C., met Wednesday night at the home of one of the young lady members and organized a society to be known as the "What-so-Ever Club." The name is an indication of the character of the work to be undertaken. The object is to enlist in active service for the church and kingdom especially the young women of the congregation who are not already engaged in other departments of church life, but all young women are invited. Meetings will be held on the first and third Tuesday evenings of each month at the homes of the club members.—Church Calendar.

### A UNIQUE OPEN AIR CHURCH.

One of the most unique and practical religious structures ever devised and constructed is the out-of-door Rose Chapel erected in connection with a Presbyterian church in Pasadena, Cal. Since the inception of the fresh air craze in Southern California several years ago, this idea has been used in connection with gymnasiums, stations, motion picture houses, etc., but this is probably the first time that this idea has been employed in connection with a religious organization.

This chapel is just what its name implies, an out-of-door rose chapel. It consists of an inclosure 50 x 110 feet in size. Along each side of this, running from the extreme front to the rear, is a roofed shelter twelve feet in height and ten feet wide; the rear side is covered with screen wire, while the front consists of an ornamental beamed effect, with entrance gate at center.

The roofed portions, which are simply framework, are covered with hundreds of palm branches, while a number of these are also hung along the sides. These latter branches, however, will be removed as soon as the rose vines, which have been planted every five feet around the inclosure, have grown sufficiently large to cover the sides. The place is illuminated by night with incandescent lamps, while upon the ground is a flooring of two inches of sawdust.

This Rose Chapel was erected in connection with the church for the purpose of providing a place in which the Sunday School sessions might be held and the social events of the church might be enjoyed. Throughout the year, excepting on stormy days, Sunday School is held in this chapel, while socials, entertainments, etc., are held there regularly.

It is not an unusual occurrence for the morning and evening worship to be held amid these charming surroundings. The chapel has a seating capacity of about 500; the cost in material and labor was about \$600. The intention of the builders is to erect a kitchen and china cabinet at the rear of the chapel at an early date, the

kitchen to be provided with running water and gas.

### PLEDGE CARD FOR WORKERS IN CHURCH CAMPAIGN.

The following card is recommended for any definite church campaign.

#### A WORKER'S PLEDGE CARD.

"I'LL GO WHERE YOU WANT ME TO GO, DEAR LORD,  
OVER MOUNTAIN, OR PLAIN, OR SEA;  
I'LL SAY WHAT YOU WANT ME TO SAY, DEAR LORD,  
I'LL BE WHAT YOU WANT ME TO BE."

During the next two months, I will accept whatever opportunities God may bring to me, of doing personal work, and I will try to win my unsaved friends and acquaintances to the Love and Confession of my Master, the Lord Jesus Christ.

I will observe, together with the other members of this church, the noon hour as a time for a few moments of silent prayer that God may work mightily in our midst for the winning of men to Christ.

I will make a prayer list containing the names of certain persons and definite line of Christian work, for which I covenant with God to pray daily. I will do my best to help attain the goal set for this church—ONE HUNDRED NEW MEMBERS BY JANUARY FIRST.

Name .....

Address .....

"And he brought him to Jesus."

### THE "HOME PLAN" PRAYER MEETING.

For three years a church in Rochester has tried out the "Home Plan" prayer meeting. One who knows it intimately says:

"Owing to geographical and other conditions, a midweek service at the church proved impracticable. The parish was divided into four districts and meetings held in the homes. The people living within walking distance of the meeting place for a particular week are expected to be responsible for the service.

"The districts overlap, so that the same persons frequently attend meetings in different localities. As only one meeting a week is held, the pastor is present at all the services.

"Under this plan, while not all members are able to attend every week, a much larger proportion of the total constituency of the church is at least occasionally present and the average attendance is larger than under the old plan. Once a month or so the service is held at the church, with some special feature, such as an outside speaker or even a supper. The topics have been grouped under the heads. The Parables of Jesus and What Jesus Said."

### HOW TO OBTAIN MATERIAL FOR CHILDREN'S SERMONS.

Miss Izenby, pastor at Plymouth Church, Rosedale, has adopted a unique plan for getting subjects for her children's sermons. She asks the children to bring to her objects mentioned in Scripture with brief essays upon them. They furnish her thus not only with subjects but with points of contact and interest ready made.

### A NEW CHURCH BUILDING SERVICE.

The most unique religious service we have ever heard of is one of dedication or installation of the builders of a church building in Newark, N. J.

The officers of the church were gathered about the place where the building was to be erected. The pastor read appropriate scripture and then presented the plans to the president of the board of trustees who in turn delivered them to the general contractors. The prayer included special petition for the workmen to be employed on the building. At the conclusion all the people sang the Doxology.



When the plans were handed over to the trustees the minister addressed the chairman as follows:

"In the name of this church of the Lord Jesus Christ I commit to you, as the president of the board of trustees of the Ecclesiastical Society of this spiritual organization, the responsibility and privilege of carrying out these plans which have been adopted, we believe, under the direction of God's Holy Spirit; and do pledge you our hearty prayers for the happy consummation of our hopes in the speedy restoration of this sanctuary of the Lord our God. We invoke the divine blessing upon your labors."

The president of the board of trustees accepted the plans with these words:

"As president of the board of trustees of the Ecclesiastical Society of this church I accept in the name of such board the great and holy task imposed upon us; and do now deliver these plans to him whom we have chosen to superintend and complete the work of rebuilding this place of holy worship. We invoke the divine blessing upon his labors."

The contractor accepted the plans with these words:

"I accept from your board of trustees the undertaking which has been committed to me and, depending upon the divine favor and direction, will so labor as to bring to a happy and speedy consummation these your hopes and prayers."

The minister then said:

"In the name of the Lord Jesus, whose we are and whom we serve, I accept your pledge to his Holy Name and commend you to his grace and goodness."

#### CHIEF FEATURES OF A STANDARD MISSIONARY CHURCH.

1. A Missionary Pastor.
2. A Missionary Committee.
3. A Missionary Sunday School.
4. Systematic Missionary Education, including:
  - a—Regular Missionary Meetings.
  - b—The Use of Missionary Literature.
  - c—Organized Mission Study Classes.
5. A Program of Prayer for Missions.
6. An Every Member Canvass for Missions
7. The Weekly Offering for Missions.

#### HOW THEY WORKED THE VACATION BIBLE SCHOOL IN CHICAGO.

The following report for 1915 is full of suggestions for those who are thinking of trying out the vacation daily Bible School this summer:

The Vacation Bible Schools in and around Chicago have closed a most successful summer's work. Heretofore they have been entirely interdenominational in character. This year the Presbyterians separated and conducted their schools alone. Forty-nine schools were held, twenty-five interdenominational and the remainder Presbyterian.

In addition to the teaching of the Bible and the great hymns, instruction has been given in a large number of industries, including raffia work, hammock making, burnt wood, hammered brass, clay modeling, glazed pottery and many kinds of scroll and carpentry work. Once a week an outing has been held in the parks, and some of the schools have had field days.

The girls have been taught sewing, and all the pupils have been given instruction in principles of healthful living and patriotism. These schools have largely ministered to the needs of the more congested districts. The leaders now realize that the principles of the so-called Religious Day School may be used with advantage to extend the work to all communities of the country to supplement the teaching of religion in the Sunday School.

The Religious Day School has classes for all ages, from the kindergarten through the high school. Instruction is given in Bible, missions and church history. The school lasts two or three weeks, and the instruction is given by expert teachers. More real teaching of the fundamentals of religion can be done in such a school in two weeks than is accomplished in most Sunday Schools in a year.

One of the best evidences of the great worth of the Vacation Bible School and the Religious Day School is that both parents and pupils beg to have them continued.

#### THE COMMUNITY GARDEN PLAN.

The First Congregational Church, Cleveland, Ohio, has a "Community Garden Plan." It has proven most successful and most helpful in practice. An interest in things of the out-of-doors and a love of nature has been aroused in many homes through the stimulus of the children's efforts. In a material way the young gardeners have reaped benefits aside from the joy of consuming one's own vegetables. The gardens have also supplied the church and the sick of the parish with flowers.

#### PRINT THIS ON YOUR CALENDAR.

"If you want to work in the kind of a church

Like the kind of a church you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.

"You'll only find what you left behind,

For there's nothing that's really new;  
It's a knock at yourself when you knock your church;

It isn't your church, it's **you**.

"Real churches aren't made by men afraid

Lest somebody else goes ahead;  
When every one works and nobody shirks,  
You can raise a church from the dead.

"And if while you make your personal stake,

Your neighbor can make one too  
Your church will be what you want to see,  
It isn't your church, it's **you**."

—Selected.

#### THE SUNDAY EVENING CONFERENCE OF WASHINGTON, D. C.

The Gunton-Temple Memorial Presbyterian Church of the Capital City has a Sunday evening conference that is of great interest. The objects of the conference are:

The awakening of the social conscience.

The reaching of the unchurched masses.

The beginning of a great civic national revival in this capital city.

Its methods are stated as follows:

Bringing together, on the broad platform of human brotherhood and practical religion,



men and women of different faiths, social classes and political parties, who will discuss the great problems of human welfare and social justice in the spirit of candor and mental hospitality, and with the earnest desire "to make this world a better place to live in."

Its exercises consist of addresses, discussions, vocal and instrumental music, and congregational singing of familiar, non-sectarian hymns and patriotic songs.

## SUMMER CHURCH WORK WORTH WHILE IN CHICAGO.

We have just come upon the following suggestive accounts of summer work good for any city church:

One of the helpful and beautiful things done by Chicago Congregational churches during the summer is the providing of picnics and outings for the children connected with mission churches. For several summers the city missions committee of the Illinois Woman's Home Missionary Union has corresponded with the women's societies in the churches of Chicago and vicinity, asking their co-operation in giving one day's pleasure, amid green grass and trees, to the little immigrants who live—or, rather, exist—in the crowded foreign districts of the city.

The response has each year been most gratifying. In groups of from 20 to 100 the children, and in a few cases some of the mothers, have been taken out to the parks or to the suburbs or to some private house with garden, and entertained with games and automobile rides and luncheon at the expense of certain churches. Some societies who were too far away, or for other reasons were unable to entertain the little visitors, have sent money to pay for their transportation by trolley or train to some suburb where some other church could give them a good time.

From 800 to 1,000 children of Bohemian, Italian, Greek, Polish, Syrian, Chinese or other foreign parentage have thus had a summer's day away from the noisesome, crowded, ill-smelling streets of the tenement house neighborhood. One who has not been present at one of these gatherings can hardly realize all it means to these children.

To some it is their first sight of green grass, and their delight in the flowers given is inexpressible; and they simply go wild with joy over an automobile ride. Of course, it means a day of hard work and weariness to the women who undertake the care and entertainment of the youngsters, but every one counts it well worth the time and effort, because the day's outing is so enjoyed by the children—a bright spot in a sordid life.

During the fall months the same committee of the Illinois Woman's Home Missionary Union appeals to the women of the Congrega-

tional churches to buy and dress dolls for the children in the mission Sunday Schools. About 500 dolls are thus got ready for distribution at Christmas time each year, while balls, toys and penknives are provided for the boys. And thus again do our churches in the better parts of the city and in the suburbs take thought for the pleasure of the little strangers in the less favored districts.

## A VISIT WITH A LANTERN SLIDE MAKER.

We called on Edward H. Kemp, 833 Market St., San Francisco, a few weeks ago. We were anxious to see his rooms for he has been making some splendid slides for us.

His office and work room are large and well stocked with moving picture machines, stereopticons, all sorts of accessories, and a large stock of lantern slides for rental purposes and for sale.

He makes plain slides from furnished negatives, films or glass, for only twenty-five cents a slide, and will color them for twenty-five cents more, making the slide cost fifty cents. He colors in bright, clean, living tones and gives excellent satisfaction.

Mr. Kemp stocks for rental purposes lecture sets selected from the best publishers in the United States. Especially worthy of mention is a fine new set of sixty slides on the "Holy Land," also Wm. Hole's set on the "Life of Jesus," and many fine hymn slides, all beautifully colored.

Mr. Kemp says he has furnished many churches with moving picture machines. They are becoming more and more necessary as educational agents in church work. Any minister living on the Pacific Coast should send for Mr. Kemp's new catalogue.



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The leaflet "Getting Up Steam" is "a stirring appeal to men who stay away from church;" "timely and strong, sane and winsome." Copies for distribution one cent each in lots of 25 or more.

**J. L. BINGHAM, Box 400, ESTHERVILLE, IA.**



# "TOO BUSY"—SERMON TO CHILDREN

REV. A. J. TRAVER

Text: "The first said, I have bought a field and I must needs go out and see it; I pray thee have me excused." Luke 14:18.

Young ladies and gentlemen, our text is taken from one of Jesus' best stories. You like good stories and good story-tellers, don't you? There is nothing better than a story from father or mother. How I used to like to draw up my little stool close to mother's feet, and how I used to fairly hold my breath for fear I would miss one word! Now, fathers and mothers and sisters and brothers like stories, too. If father is a good story-teller folks like to stop him on the street and invite him out to dinner to hear him talk. So it was with Jesus. He was the greatest story-teller that ever lived. Even people who did not like him very well invited him to their houses just to hear him talk. It was while Jesus was at dinner with a rich man he told the story of "A Certain Man." A Certain Man, he said, planned a big supper. He thought he would surprise his friends and did not invite them till the tables were all ready. Then he sent his servant to invite them to the feast. You and I would like to be surprised in that way. But this man's friends all began to make up excuses. What do you suppose one said? "Thank your master very much for the invitation. I'd like to go, real well. But you see I am so busy. I just bought a field and I have to go out and see it. I'm real sorry, but you see I'm too busy to go." Well, when the servant came back and told his master it made him angry and he said to himself, "I guess that fellow wouldn't have been too busy if he had wanted to come." Then word came from all the rest that they were too busy to come, so he sent out and brought in all the poor folks, and they—how they did enjoy the feast! And I just think that all those friends were pretty sorry when they heard what a grand dinner had been waiting for them.

This reminds me of a story that comes from the East. Many, many years ago three wise men came to a little Russian village. They traveled by night, for they followed a star. They told of a wonderful child who was to be born somewhere in Judea. Their star, they said, would lead them to the very house where this Baby-King lay. They were tired and hungry and asked for a place to spend the day. No one offered them shelter, so they started on their way, but in the edge of the village a poor woman named Babouschka, who had heard their plea, stopped them and offered them a place in her little house. After they had eaten and slept she asked them many questions. They told her of the wonderful child they were going to worship and asked her if she would not like to go with them after the star. She was glad and happy in the thought of seeing the little Christ-child, but she remembered her house and then she was sad. It was not swept and dusted and the kitchen was all out of order. It was only an hour till the sun would set and the wise men would have to go on their way. They told her to clean up a little and then get herself ready

and go out and wait by the gate. They had to go back to the town and buy some things at the stores and they would be coming back in an hour. So they left her and she went merrily at work, cleaning, dusting, and washing up. No sooner was one thing made clean and shiny than everything around it looked dull and dusty. Time flew faster than her broom and dustcloth. At last she had her house in order, and putting on her things she made a little bundle of food and clothing and went to the door. The sun had set. The wise men had gone. Oh, how she cried! Back into the house she ran, and shaking her fists at the walls she sobbed, "House, I hate you! I was your slave and didn't know it! You made me busy, busy every day, cleaning and scrubbing, till now you have made me too busy to go with the good men who were going to take me to the King." Her neighbors thought she was crazy. She went to the rich man of the town and sold her house and everything she had, and bought a camel and a lot of pretty things that babies like. Then she rode off after the wise men. But she never caught up with them, so to this day she has been riding up and down through the East looking into every cradle and giving pretty gifts to every baby in the hope that among them all she would one day find the dear little Christ-child. And, instead of Santa Claus, little Russians expect Babouschka to bring them gifts on Christmas. But poor Babouschka never found the baby Jesus.

Too busy was the man in Jesus' story, and he missed the feast; too busy was Babouschka, and she never saw the Christ-child. So busy are we, playing, working at lessons, so busy at this and that all day long! Too busy to study our Sunday School lesson, too busy to learn Bible verses, too busy to go to mission band, too busy to say a nice word to the new little girl or boy who has just come to our school, too busy to help mother, too busy to run errands for father, too busy to try to be the kind of girl and the kind of boy that makes the heart of Jesus proud. Oh, dear ones, let us promise Jesus never, never to say, "I'm too busy to accept your invitation."

Rev. C. C. St. Clark, pastor of the First Presbyterian Church, Port Henry, N. Y., has been preaching a series of sermons upon The Upward Path. The special topics are: The Valley of Decision, The Rugged Road of Temptation, The Mount of Vision, The Avenue of Service, The Assembly for Communion, The Highway to Kingship, The Song of Victory.

He also preached a series on Sunday evenings on Notable Bible conversions.

\* \* \* \* \*

## Too Good.

"Well, Dinah, I hear you are married."

"Yessum," said the former cook, "I'se done got me a man now."

"Is he a good provider?"

"Yassum. He's a mighty good previder, but I'se powerful skeered he's gwine ter git kitched at it."



# ILLUSTRATIONS FROM RECENT EVENTS

PAUL GILBERT

## Preventing a Recurrence. (601)

Zech. 2:4; 2 Sam. 18:29; Prov. 23:26.

It is admitted that the biggest factor in the prevention of accidents is the employe himself. It is recorded of a certain corporation that after it had installed every safety device it could find or invent, it turned its attention to the workingman. At the end of every month when each accident is reviewed by the safety committee the two questions are: "How did it occur?" "How can a similar accident be prevented in the future?"

Wouldn't it be sensible and therefore appropriate to ask those questions each month at the teachers' meeting of the Sunday School when it is learned that Ted Smith and Bob Jones have "cut out the Sunday School?" Men who sell goods for the average business concern have sense enough to hold and win boys by the same kind of business sense, if they only will.

## Acknowledging Wrong. (602)

Acts 22:19-21; Matt. 27:4; Luke 15:21.

One day Robert Peel arose in the House of Commons, and in the presence of an indignant party and astounded country proudly said: "I have been wrong. I now ask Parliament to repeal the law for which I myself have stood. Where there was discontent, I see contentment; where there was turbulence, I see peace; where there was disloyalty, I see loyalty." Then the fury of party anger burst upon him, and bowing to the storm Robert Peel went forth while men hissed after him such words as "traitor," "coward" and "recreant leader." Nor did he foresee that in losing an office he had gained the love of a country.—Hillis.

## A Poisonous Atmosphere. (603)

Rom. 3:13, 16; 2 Pet. 2:1; 1 John 2:22.

The classic writer tells of an Indian princess sent as a present to Alexander the Great. She was lovely as the dawn; but what especially distinguished her was a certain rich perfume in her breath; richer than a garden of Persian roses. A sage physician discovered her terrible secret. This lovely woman had been reared upon poisons from infancy until she herself was the deadliest poison known. When a handful of sweet flowers was given to her her bosom scorched and shriveled the petals; when the rich perfume of her breath went among a swarm of insects a score fell dead about her; a pet humming-bird entering her atmosphere shuddered, hung a moment in the air, then dropped in its final agony. Her love was poison; her embrace death. This tale has held a place in literature because it stands for men, of evil all compact, whose presence has consumed integrities, exhaled iniquities. But, pleased be God, the forces that bless are always more numerous and more potent than those that blight. Saul, the tyrant, is less than Samuel, the seer.—Selected.

## Ignorant of Their Value. (604)

John 8:25; John 4:10; Heb. 13:1.

John Decker, a poor, jobless man who eked out a bare living for himself

and family by tramping the cold streets as a "sandwich man" for a theater, stumbled over a box containing a pearl necklace, a platinum diamond studded watch and a jeweled chain. Considering them only cheap, worthless baubles he took them home to his wife who feeling the press of poverty more than usual one day hoped to pawn them for a few cents. It was only after the man and his wife were called into court that they realized the extent of the riches that had been within their grasp.

## Ignorance of the Nearness of Victory. (605)

Gal. 6:9; 2 Tim. 3:14; Eph. 6:13.

Following the retreat of the British forces from the unsuccessful campaign at the Dardanelles, comes the news from Vienna that at one time, after the great bombardment of March 19th, last year, the English would have won a most notable and decisive victory had the attack been renewed on the following day as the enemy expected. It is said that the principal battery that was capable of doing serious injury to the attacking forces was practically out of ammunition. Owing to the fear of further loss, the English, ignorant of the evening's condition, did not follow up their advantage and so the opportunity for a great victory was lost.

Many a Christian has missed the victory in his life in the same way. After years of struggle against terrific odds, faith has flagged in ignorance of, or unbelief in, the unfailing Word of God. To "be not weary in well doing" is a constantly needed exhortation.

## Complacent Over Tragedy. (606)

Rev. 3:17; Judges 16:20; John 16:2.

Picture the groups sitting around and watching and reviling the suffering Saviour. A party of gentlemen sitting upon the deck of a steamer coming up the Delaware river after dark looked with admiration upon the distant clouds illuminated by a conflagration in the city of Philadelphia. When the landing was reached, one of them received the message, "Your factory has been entirely destroyed by fire." He had been smiling at the blaze which made him almost penniless. Many sit down and indifferently read of a crucified Christ, little thinking that rejecting that Christ will render them homeless through all eternity.

## Just What He Does. (607)

John 8:39; Phil. 2:5; Rom. 12:1.

Professor Huxley once said or wrote something like this, "I do protest that if there were some power which could make me always think the right thought, say the right word, do the right deed, on condition that I should daily present myself to be wound up like a clock, I would close with the overture at once." Here is that exact proposition. "Present your bodies a living sacrifice \* \* \* and be ye transformed by the renewing of your mind." To have God daily renew our spirit, by writing his law in our hearts and minds, is to lift the handicap of sin and emancipate the soul in the freedom of the Spirit.—Fox.



"Moment by moment I'm kept in His love,  
Moment by moment I've life from above.  
Looking to Jesus, where glory doth shine,  
Moment by moment, dear Lord, I am thine."

### Knowledge and Power. (608)

Luke 1:77; Rom. 1:21; Phil. 3:8; Rom. 8:3.

A few years ago a steamer on the Atlantic Ocean was wrapped in a dense fog. Slowly creeping along, ignorant of her locality, she struck upon the rocks and was lost. Three weeks later on the Pacific Coast, another accident happened. It was a bright, clear day. The seamen knew exactly where they were and the rocks were in sight. Yet they drifted upon them and were smashed in pieces. In the first instance, they had power but no knowledge. In the second, being out of fuel, they had knowledge but no power. Knowledge would have been a saving factor in the one case; power in the other. Both are needed in the salvation of the soul. "By the law is the knowledge of sin" but not the power of salvation.—Record of Christian Work.

### The Idle Poor. (609)

Isa. 16:20-21; Jer. 19:5; Ezek. 16:20.

"Where is your mother, lad?" was my first question.

"Gone to work."

"How long ago?"

"She goes soon after 6 to clean a building."

"Where is your father?"

"He goes up to the subway about 7."

"And what are you and your brother doing?"

"Eating breakfast."

"Yes, there it was, a pot of murky-looking coffee and a part of a loaf of bread."

The third child, the baby, was at a nursery. That was the answer, but not all. The rest of it will be heard when the family becomes a charity group and later perhaps the boys through undernourishment and neglect have acquired tuberculosis or have become young criminals. For nature is inexorable. The wrongs which we permit these helpless people to endure will be paid for, utterly.—Selected.

## Illustrations From The European War

Rev. H. E. Zimmerman

### The Helmet of Salvation (610)

Eph. 6:17.

Helmets are a common form of head gear in both armies in the war in Europe. It has been found that this form of head protection is admirably designed, and tends to prevent the multitude of injuries to the head which have swelled the mortality rate in the war. In a great many instances damaged helmets show the remarkable strength of the metal out of which they are made, and that the soldiers were only slightly wounded by the missiles which would otherwise have killed them.

When the Christian soldier has his head protected by the "helmet of salvation," he need not fear the darts of the evil one so long as he keeps this helmet on. There may be times when he may be stunned by some severe stroke from the enemy against this helmet, but he may be certain that the weapons of the enemy will be blunted or broken. He who goes into battle without his helmet only courts defeat or eternal death.

### Risking One's Life for Others. (611)

John 10:11; Acts 20:24.

Officers in the armies in Europe are constantly searching for a more efficient mask which will enable the soldiers to resist the thickest clouds of asphyxiating gas. The favorite method of testing the efficiency of a new mask is to call for volunteers, who descend into a tunnel which is filled with the deadly fumes. Contrary to what one would suppose, many volunteer to perform this hazardous experiment, though the outcome is uncertain at best. They know that it may mean the saving of many lives, even though it is at the actual sacrifice of their own.

In like manner Christ volunteered to give his life on the cross in order to save humanity from their sins. The common soldier has a chance to escape with his life; the descent of Christ from glory into a world filled with sin in its deadliest forms meant certain physical death to him. He became sin for us who knew

no sin, and humbled himself even to the death on the cross. The soldier volunteers to die for his friends; Christ died for his enemies.

### A Crown of Glory. (612)

Jas. 1:12; 2 Tim. 4:8; 1 Pet. 5:4.

The Victorian Cross, the Iron Cross, and the Legion of Honor are much-sought decorations in the present European conflict. They are given only for distinguished bravery, and it is the proudest moment of a soldier's life when he has one of these decorations placed upon his uniform by his officer. The strong desire for these medals has spurred thousands of soldiers to almost unheard-of bravery in the defense of their countries. On their return home they will be pointed out by their fellow countrymen as men who dared death to help save their country, while their children and children's children will always remember them with undying devotion for the sacrifices they made in their behalf. But after all, what are such decorations when compared with the reward of all Christian soldiers who are faithful to death? It is not given to many in this life to win worldly decorations for bravery; but it is possible for every Christian soldier who holds out until the end to win a "crown of glory that fadeth not away." The world's medals can be enjoyed but for a brief time; the crown that Christian soldiers receive they will wear through eternity. He is wisest and bravest who seeks the latter.

### He Was Not a Coward. (613)

2 Tim. 2:3; 1 Tim. 6:12.

After a battle a Red Cross surgeon found a young soldier sitting beside the road, trembling like a leaf, and whiter than the faces of the dead around him. He said to the surgeon: "I'm a coward, I got scared, and I knew I would. I was going along all right, not thinking of anything but getting at the enemy, yelling to my comrades to come on, and running ahead as fast as I could, when all of a sudden something happened—I don't remember, but I



dropped back, feeling faint and sick. Oh, surgeon, since I was so cowardly, I wish I were dead." The surgeon gave him a quick look and caught him as he plunged forward in a faint. The awful goneness felt by the young fellow was due to the fact that a bullet had struck him. They carried the wounded man to the field hospital, and when he found that it was his wound that made him so deathly sick and not his cowardice, he chuckled all the way: "Oh, my! Oh, my!" he said over and over, "I wasn't scared—I was hit—I was just hit in the fight. I ain't a coward after all!"

One reason why the church militant is not making the inroads against the forces of evil that it should is because thousands of its members are not ashamed to be called cowards. They are not afraid of work—they will lie down and sleep beside it! What could not be done if all Christians had the spirit of the wounded soldier!

#### Brought in His Comrades. (614)

Matt. 22:9; John 1:41; Psa. 126:6.

While in the trench one dark night the soldiers heard cries for help from the field before their position. The cries soon became weaker, and after a while only moaning was heard. One private decided to save the wounded man from whom the cries came, although his comrades told him that it would be suicide for him to attempt it, and tried to dissuade him from doing it. Under cover of darkness he left the trench and crept over the field. Guided by the moans, he found the wounded soldier. Placing the helpless man on his back, he started to creep back to the trench, which he reached in safety, although he was repeatedly fired at by the enemy. He was subsequently decorated for his bravery.

Such an act should prompt every soldier in Christ's army to ask himself whether he has ever faced danger in going under the enemy's guns to bring a comrade to safety. There is no suggestion in the above story that this brave soldier had in mind the saving of his comrade's soul. However, we applaud such bravery from a physical standpoint. But God expects every Christian to be interested not only in saving the bodies of men but especially to be interested in saving their souls, no matter what danger to ourselves is incurred. How many comrades have you brought in?

#### Divine Guidance. (615)

Psa. 37:39; 46:1; Psa. 102:2; 142:2.

When Lincoln was in sore straits as to what course to pursue during the Civil War, he went to Lincoln in prayer, and often remarked that he could not have succeeded in his great task without divine guidance. In the midst of President Wilson's difficulties in the present international negotiations he, too, has felt the need of divine guidance. When Mr. Wilson arrived at a recent cabinet meeting his face wore a solemn look. It was evident that serious affairs of the nation were on his mind. He said to the cabinet members: "I don't know whether you men believe in prayer or not. I do. Let us pray and ask the help of God." And the President of the United States fell upon his knees with the members of the cabinet, while the President offered a prayer to the Almighty for help.

#### Obedience to God. (616)

Jer. 7:23; Heb. 13:17.

In the public schools of Switzerland each student is taught this patriotic slogan: "My duty is to obey and work for God and my native land." This motto is repeated daily, and does much to mold the character of those who repeat it, and is a good one for any nationality to adopt as their own.

The real point in this slogan is the fact that God is placed first in the matter of obedience. Our duty to our native land will be properly fulfilled only when we first render obedience to God. Would this dreadful war have been possible had God been first obeyed?

#### A Noble Act. (617)

Luke 23:34; Matt. 6:12-15.

In every avenue of life nobility of soul is admired and commended. It is often exhibited in the most unexpected places. In this war a large aeroplane was brought to the ground by a well directed shot of the enemy. The occupants, of course, were instantly killed. The bodies were extricated from the debris and given a decent burial. A cross was erected over the graves, with the inscription, "Honor to the brave, though they were enemies."

That is more than many church members would do when consumed by wrath against their fellow men. National hatred has been nursed in the hearts of men to such an extent in this dreadful war that it is refreshing to note that in some instances this hatred is overshadowed by noble feelings and a spirit of forgiveness. The word "Christian" is a misnomer when applied to a church member who will not forgive an enemy, even though he be a bitter and vindictive one.

#### Impregnable Fortresses. (618)

Psa. 46.

When the European war broke out several nations were credited with possessing "impregnable" fortresses. Subsequent events have shown that there is no such a thing as an "impregnable" fortress today with the rapid progress made in the development of attacking arms. A fortress that twenty years ago was the last word in military science and engineering is today practically obsolete. Inventive genius has been concerned more about means and methods of attack than with those of defense.

There is one fortress, however, which will never be overthrown by the world's greatest siege guns. It is God's Word. Mr. Gladstone thought so when he wrote his memorable book, "The Impregnable Rock of Holy Scriptures." Luther's hymn, "Ein Feste Burg" based on the 46th Psalm, brings out this idea:

"A mighty fortress is our God, a sure defense and weapon."

\* \* \* \*

"The Word they still must let remain, and for that have no merit;

For he is with us on the plain, by his good gifts and Spirit;

Destroy they our life, goods, fame, child and wife?

They still no conquest gain, for ours is still the kingdom."



### Statue of Liberty. (619)

Isa. 61:1; Rom. 8:21; John 8:36.

Some time ago about 300 men, women and children, from war-stricken Europe, were brought to this country to be given homes in various parts of the United States. They were of different nationalities. A gentleman who saw them disembark, said: "I stood among them as they passed the Statue of Liberty, and I saw their faces light up with an enthusiasm as it was explained to them what this statue meant. Among them were sad-eyed old men and women, the lines of whose faces revealed recent and poignant sorrows; there were women with infants in their arms, with lips a-quiver and eyes filled with tears, as they thought of the loved ones whom they were soon to embrace."

This is but a suggestion of what we shall experience when the battles of life are over, when we leave for the Heavenly country, sustained by the thought that we shall be reunited with friends who have gone before. No tears of sorrow then. Rather will they be tears of joy when the battlements of heaven burst into view, and we presently look upon him who came to bring spiritual liberty to all men. No more loss of homes and friends, but an eternal home, a union of friends that cannot be broken, and unbounded happiness, wealth and love.

### A Christian War. (620)

Rom. 12:21; Matt. 26:52.

The following is given, not because it happened in this war, but because it illustrates what the warring nations did not do and what they might have done before declaring war: The Kora government, in Madagascar, once decided to conduct a war on Christian principles. Certain Sakalava tribes were very troublesome to the Kora neighbors. The Kora government was as forbearing as possible, but at last it seemed as if active measures must be taken. It was the first time they had gone to war since the establishment of Christianity as the religion of that country, and the Prime Minister reminded the people that it must be carried on in a Christian manner. Accordingly, besides the usual military drill, native pastors were hard at work among the soldiers, instructing them that there must be no needless bloodshed, no carrying off of slaves, no stealing or immorality; and that there should be no temptation to rob innocent Sakalava villagers, the people of Antananarivo raised subscriptions for them—that what they wanted in the enemy's country they might honestly pay for. Meanwhile prayer meetings were held daily for the right conduct and speedy termination of the war. So well were the instructions carried out that when the Kora soldiers arrived in the territory of the rebel Sakalava, some of the villagers exclaimed, "What strange enemies these are to treat us so kindly, and not take so much as an egg without paying for it! Would not they be the better rulers?"

At last the two enemies met. "Before we fight," said the nephew of the Prime Minister, who was commander-in-chief, "let us try what negotiation will do." So he arranged a meeting between himself and the rebel chief, and explained to him his reasons for wishing to avoid bloodshed. "You are afraid to fight," sneered the chief. "What will you sell me yonder bul-

lock for?" answered the commander. The price was named. The commander paid the price and prepared to aim at the bullock. "You won't kill it that far off," the chief sneered again. The shot was fired and the bullock fell dead. "Many of my men are quite as good marksmen as I am," said the commander. "What do you say to your chance in a combat?" "That we are all dead men," replied the chief, and the words were echoed by his followers. Negotiations followed, which ended by the chief saying: "We accept your conditions, and thank you for the way you have treated us. Can not some of your men stay and teach us the religion that makes enemies into friends?"

And so ended that most Christian war. Since then the Malagasy have had the chance to learn from other Christian nations war on different tactics.

### Folly of the War. (621)

The Germans in the western trenches stuck up a board with the words, "The English are Fools." Not one shot at that. Carlyle had mentioned that fact before. The next morning the sign read, "The French are Fools." No one shot at that, either. The third morning the placard read, "We Are Fools"—and no one shot at that. The fourth morning the card read, "We Are All Fools—Let's Go Home."

Sympathizers with either side will know how to make the application.

### The Christian's Armor. (622)

Eph. 6:11-17.

Because the war has proved that a powerful battleship is easily sent to the bottom of the sea when struck by a torpedo, experiments have been carried on for some time in the American navy for the purpose of discovering an armor plate for our battleships that will be torpedo-proof unless struck twice at the same place. Reports state that such experiments have been successful. If these reports be correct, then a type of construction for our battleships will be evolved that will greatly reduce the effectiveness of either mines or torpedoes against them.

Persons who are trying to lead godly lives often find that they can resist a single temptation, but when these temptations come too often these persons find themselves helpless, and, therefore, fall. The only safe way for a Christian to go forth to meet temptations that assail him everywhere is to put on the whole armor of God so that he may be able to withstand the darts of the evil one. Then, even though the temptations hit the same spot in quick succession, he is proof against them.

### The Bible a Mine Detector. (623)

Psa. 119:11; 1 Thess. 5:22.

In addition to torpedoes one of the greatest dangers to a battleship is a sunken mine. Today European waters are literally sown with these objects of destruction. As they are about fifteen feet beneath the water, it has been impossible, up to the present time, to detect their presence, and for that reason some of the finest vessels on both sides have been sent to an untimely naval death.

As a result of his study of the present situation in European waters in this regard, an American inventor has perfected a device



which he believes is a protection against submarine mines. It is not more than six inches square and about as thick. It is to be attached to the prows of vessels, and one apparatus is sufficient for a ship. It is so delicately constructed that the presence of a mine is detected by it in sufficient time for a vessel to avoid the mine.

On the voyage of life there are many submerged dangers which the inexperienced are

not aware of. Young people are especially liable to be injured by them, if not fatally wounded. When God's word is carried in the heart it is the "detector" which enables one to know with unerring certainty when danger is near. When this word is "hid" in the prow of one's heart its principles will help him to know instinctively when he is in a mine field of danger, and thus enable him to avoid the danger. Those who are not governed by these principles go on to certain destruction.

## LITERARY ILLUSTRATIONS

GEORGE M. GRAHAM

### Calling the Doctor. (624)

The beneficent possibilities of the wireless telegraph are gradually becoming known; the range and scope are extending. The latest incident illustrative is that of calling the doctor in aid of a sick baby on a vessel several hundred miles off our coast.

The ship's physician had done what he could for the child, but ineffectually. He gave it up as beyond his skill; the infant was doomed. Then the wireless operator had an idea. He telegraphed the Cape Hatteras station, calling for medical advice. Hatteras called up a family doctor in a nearby town, stating the symptoms and the urgency of the case, and in response came a prescription, which was flashed through the air to the ship at sea.

The baby was dosed as directed in the aerial advice, and showed "immediate improvement." Later the wireless sent word to the doctor on shore that his unseen patient "was considered out of danger."

They have developed the wireless in the art of killing on the other side of the world; hereabouts its capabilities in the saving of life are coming to be understood. Commercially regarded, however, it may be questioned how doctors called in by wireless are to collect their fees.—The Boston Post.

### Righteousness and War. (625)

Not in dumb resignation,

We lift our hands on high;

Not like the nerveless fatalist,

Content to trust and die.

Our faith soars like the eagle,

And springs to meet the sun,

And cries exulting unto Thee,

O God, Thy will be done.

When tyrant feet are trampling

Upon the common weal,

Thou dost not bid us cringe and writhe

Beneath the iron heel.

In God's name we assert our rights,

By sword, by tongue, by pen;

And e'en the headsman's ax may flash

God's message unto men.

Thy will, it bids the weak be strong,

It bids the strong be just,

No hand to beg, no lip to fawn,

No brow to kiss the dust.

Wherever man oppresses man

Beneath Thy liberal sun,

O God, be there, Thine arm made bare,

Thy righteous will be done.

—John Hay.

### Liberty's Onward March. (626)

Japan, seizing the opportunity offered by a world at war, has been making demands upon the Chinese which would, if accepted, have reduced China to the position of a dependent nation. The governments quarreled. Great Britain and the United States of America made friendly protests to Japan; but Japan would not yield. At last the Chinese people resolved to act for themselves. They refused to buy Japanese goods or to take Japanese money. Now Japan has no customer except the United States that buys more of its goods than China. The Japanese government was therefore alarmed, and asked the Chinese government to interfere. The government of China yielded, and forbade the widespread boycott of Japanese goods. It was in vain. The people would not obey the decree of their own government. Nothing would make them wear Japan's cloth or take its money. Japan was cornered. It could not live without the trade of the Chinese. So it was forced to withdraw all its objectionable demands. It did so. The boycott was ended, and peace reigns instead of war. The significant fact is that the victory was won by the people, not by the government, but with the government against them. It was a triumph of the democracy. It shows the power of the people when they are united and determined. It is another exceeding great and precious promise for the future.—John Clifford, M. A., D. D.

### Character Index. (627)

It seems to me that when we know the things of which a man or a woman is ashamed, and those of which they are not, we have learned a good deal about their character, we have obtained a very accurate index to what they really in their inmost depths are like. For this feeling of shame goes down to the very roots of a man's being, and the manifestation of it—or the lack of it—may tell us more in a flash than you might find out in months of seeing and being with a person. In that very acute work of the late St. John Hankin's, "The Return of the Prodigal," we are shown the ne'er-do-well younger son of a wealthy family, who, after many wanderings, comes home unexpectedly one evening, palpably destitute, no better than a tramp in appearance. All his elder brother can think of is what people will say. "Very tiresome, Eustace turning up in that disreputable condition last night, with people present!" "I don't see why we should mind," is his sister's comment; "there's nothing to be ashamed of." And in those two brief remarks you feel that both of them have laid bare their natures more

fully and accurately than they could have done in far longer and more studied utterances. What the one is ashamed, and the other is not, to own, furnishes an infallible touchstone to their characters; knowing that, you can deduce all the rest.—J. Warschauer, M. A., D. Phil.

### **"Progress."**

(628)

#### **I.**

**"Behold our progress!"** the Assyrian cried—  
viewing beneath the brilliant blazing sky  
The lofty towers, the walls of sun-baked brick,  
the brazen gates, the ponderous ramparts high,  
The roll of chariots in the narrow ways, the  
glittering crowd close thronging mart and street,  
The gleaming flash of spears beneath the sun,  
the shaking tread of conquering legions' feet—  
**"Behold our progress and enlightenment! We  
are the people! We shall surely stand."**  
—and speaking thus they passed.

The moon shines cold above the desert sands,  
The thin winds whimper lone across the waste;  
The shifting dunes long since have rolled and closed  
Above dead cities ages-long effaced.  
The monuments and towers are overthrown,  
The tablets moulder in the sword blade's rust,  
And all the glory that the past has known  
Has crumbled, like the builders, into dust.

#### **II.**

**"Behold our progress!"**—Hear proud Egypt's  
boast: temples and pyramids and painted stone;  
Column on column reared beside the Nile;  
throughout the world for wealth and science known;  
Rich galleys clustering on the river's flood;  
learning and wisdom sheltered in the halls;  
Vast monuments of power on every hand;  
ranked gods of stone and massive sculptured walls—  
**"Behold our progress and enlightenment! We  
are the people! We shall surely stand."**  
—and speaking thus they passed.

The jackal whines among the fallen stones,  
The painted tombs no longer guard their dead;  
The desert winds disport with mummy-dust;  
The gods are fallen and their glory fled.  
The bats at even flitter forth from holes  
Wherein aged shreds of human clay are thrust;  
The silken sails and gilded galley poles  
Have crumbled, like the builders,—into dust.

#### **III.**

**"Behold our progress!"**—Hear the tramp of  
Rome; legion on legion on the stone-paved  
ways,  
Clatter of chariots; tread of marching feet;  
standards ablaze beneath the morning rays;  
Mistress of all the world, from pine to palm;  
art and adornment filched from every land;  
Monarchs in chains behind her chariot wheels;  
states that pay tribute to a conqueror's hand—  
**"Behold our progress and enlightenment! We  
are the people! We shall surely stand."**  
—and speaking thus they passed.

The broken pillars in the Forum lie,  
And shattered fragments strew the circus floor.

The loathsome beggars cluster in the shade  
Of walls whose echoes legions wake no more.  
The brazen bucklers turn no foeman's steel,  
The short, keen sword no longer makes its thrust,  
And all the Empire that hailed Caesar lord  
Has crumbled, like its builders,—into dust.

#### **IV.**

**"Behold our progress!"**—Emperor, King and  
Czar: navies far flung and battle flags unfurled;  
Europe a checkerboard of blood and flame;  
their legions mustering throughout the world.  
Here once again, while red the ruin roars, the  
puny voices shouting each to each,  
Each on the other shouldering the blame; hear  
once again the weary, age-old speech—  
**"Behold our progress and enlightenment! We  
are the people! We shall surely stand."**  
—and as they speak they pass.

The dreadnaughts fade beneath the channel tide,  
The cities flame; the fields are black with dead.  
The highways shake beneath the tread of hosts  
Pouring to meet the flame-shot storm of lead.  
Women, sad-eyed, the hushing hamlets fill;  
The needy seek in vain starvation's crust;  
And all the gain of hard-wrought centuries  
Is crumbling, with its builders,—into dust.  
—Marshall South, in *The American*.

### **Renunciation.**

(629)

History makes mention of a king who sat on a throne of rude and royal state and ruled over millions upon millions of serfs in a vast territory undefended by army or navy. He eagerly desired to uplift his people, but knew not how. He longed to learn the secret and to acquire the power to serve. He laid aside his crown and his robes, stepped down from his throne, entered other lands as an unprivileged stranger, came to London, where he worked on the Thames as a ship carpenter, supporting himself on his wages; and after a lengthened period of service he returned to Russia laden with stores of experience, sympathy, wisdom and skill. He did much by his labors to bring his people out of the darkness of night to the dawn, if not also to the day; and in the end he laid down his life in rescuing a boatful of drunken soldiers in a land where there is not a drunken soldier nor a drunken civilian to be found today. Peter the Great deserves well of his countrymen and of fellowmen, and of ourselves, as we contemplate his life and work today.

### **The Highest Common Factor.** (630)

When we get down to reality, this is soon discovered. Any inquirer who chooses to use his will, as well as his intelligence, soon discovers it. A young man was brought to a brother minister of mine and opened the conversation by saying: "My friend wishes me to speak to you, but I am afraid you cannot help me much. I have been a seeker for some time, but get no light." The minister had an astonishing gift for spiritual diagnosis and read the



soul before him at once. He determined to lead him on to further unselfveiling, and replied: "I suppose you have sought advice from some great spiritual experts." "Oh, yes," said the young man, "I have been in correspondence with—" he mentioned some great preachers of our day—"and I have had conversation with"—he mentioned some widely known evangelists—"but it is all of no use." "Well," replied the minister, pondering, "I think I can cure you, but I shall have to hurt you first. Are you willing for me to try?" The young man was interested and readily consented. "What you are suffering from," answered the minister, "is inordinate self-conceit. You think you are so different from everyone else that the old road wont suit you. You suppose that you have such an unusual mind, and such an extraordinary soul that you need a special revelation from heaven to enlighten you. You make a great mistake. You are just an ordinary person, suffering from an ordinary disease. You are just an ordinary sinner. Get rid of your inflated opinion of yourself, and the rest will be easy." In this fashion he plunged the scalpel deep down to the hidden abscess. The inquirer went away, but in three months' time he wrote a letter of warm thanks saying he had become a Christian in the ordinary way.—R. C. Gillie, M. A.

#### Jim Ledford's Luck. (631)

"Jim" Ledford was a luckless character who had run the gamut of Western experiences. He finally settled down with his wife in a little cabin on the outskirts of Butte. Up above, on the high hill behind his home, the great engines of the Anaconda mine throbbed ceaselessly, whirling the ore up from its depths at railroad speed. The water from the mine found a fresh outlet above Ledford's cabin, and ran down, making a gully through his backyard. The yard contained a pile of tin cans and iron rubbish, and through these fragments the water from the Anaconda mine seeped. One morning Ledford found a slushy deposit of pure copper where the worthless tin cans had been. The tin cans and iron rubbish had disappeared. An assay of the stuff showed 98 per cent of copper. The metal in the old tins and iron had extracted the copper as the water from the mines flowed through this rubbish, leaving the water to flow on in its poverty. The metal was consumed in the process.

Ledford kept his secret to himself and secured from the Anaconda company a written lease for one year of all the water flowing from the Anaconda mine. For a dozen years it had been flowing on its course to the sea, wasting its millions.

Ledford then ransacked Butte and adjacent towns for tin cans and old metal of all descriptions, dammed up the stream with square boxes filled with this litter, and netted \$100,000 before his lease expired. He went back to Kentucky, his boyhood home, bought a fine farm, and lived with his wife in luxury for the balance of his days.

Scattered over the Butte hill now are numbers of precipitating plants where every conceivable form of scrap iron is piled mountain high, waiting to be fed to the copper water.

The singular thing is that the mining companies were paying an army of high salaried

scientific experts to discover just such hidden wealth, but the luckless Ledford beat them to it. It is the greenhorn that stumbles onto the secrets of science.—Pearson's Magazine.

#### Comradeship. (632)

The brilliant success of the French in handling soldiers is largely due to their dealings with subordinate races. It is something which even the Englishman's fair play does not altogether supply. It is the hand-to-hand comradeship of officers and men.

A superior officer of the sharpshooters was lately back in Tunis on some military errand and was walking through the city with a chief civil official of the Regency. In the Arab crowd he suddenly espied one of his young soldiers who had been wounded by the Germans and was hobbling painfully along on crutches. He pushed forward, and, regardless of the curious on-lookers, put his arm around the man: "Abib! so this is what those savages have done to you. Tell me all about it." The Turco wept with joy and affection, and the officer, leaving the civilian, led him off to lunch with himself. It is the same with the Senegalese. French discipline, and, most of all, French officers, treat them as human, and human relations start up between them. And in this way France is reaping the fruits of her humanity.—Stoddard Dewey.

#### The Distance. (633)

Dr. Chapman tells of a man who had been a professor of mathematics in a German university, but who became a wreck through strong drink. He came to one of Dr. Chapman's meetings forlorn and dejected, and took a seat in the rear of the room. He was converted and became a member of the church. It was Dr. Chapman's custom to meet the men of his church every Sunday morning before going into his pulpit, for a short conference on things pertaining to the Christian life. "One morning I told them that our sins were taken from us as far as the east is from the west," he says in relating the story; "and then, seeing the old professor before me, I said, 'Professor, that is a mathematical proposition for you. How far is the distance from east to west?' He reached for his pencil and notebook, when suddenly he stopped and burst into tears; and, facing the crowd of men, he said, 'Men, you cannot measure it, for if you put your stake here and east be ahead of you and west be behind you, you can go around the world and come back to your stake, and east will still be ahead of you and west will still be behind you. The distance is immeasurable. And, thank God, that is where my sins have gone!'"—From "Another Mile," by Dr. J. Wilbur Chapman.

#### PRECAUTION.

An Oklahoma editor was very much interested in a scientific note he encountered in a New York paper, to the effect that if the earth were flattened the sea would be two miles deep all over the world.

The editor reprinted the note with the following comment:

"If any man is caught flattening the earth, shoot him on the spot. There's a whole lot of us in this state that can't swim."

# PREACHER'S SCRAP BOOK

## Bridged the Gap.

(635)

Matt. 5:44.

Bishop Whipple tells us of an incident in the life of a Quakeress whom he knew when a boy, whose good sense in dealing lovingly with a friend who had intended to injure her saved a breach between them that might have lasted through life. The friend gave a party to which all the distinguished people of the neighborhood were invited except the Quakeress, against whom a fancied grievance was cherished. On the night of the party the uninvited guest drove to the friend's house. Making her way to the hostess she said with sweet dignity: "Friend Clarissy, thy servant forgot to leave me an invitation, and it is by such little things that friendships are marred. So I have come as thy friend to enjoy thy hospitality." The difficulty was healed.

had not yet breakfasted when a Jewish boy from across the street came and beckoned at the window of the manse, for the six-year-old son of Dr. William C. Covert, pastor of the First Presbyterian Church, Chicago, to come out and play. The boy answered, "I can't come now, for we've not had breakfast nor prayers."

## A Christian Soldier on a Furlough. (639)

Matt. 5:13.

A professing Christian sold a bale of poor hay to a certain colonel, who rebuked him, and the church member whined, "I am a soldier, too." "You!" ejaculated the colonel in a tone of disgust, "What kind of a soldier are you?" "I am a soldier of the cross," said the skinflint, with a detestable flourish of the hand. "That may be," said the colonel, "but you've been on a furlough ever since I knew you."

## Better Than He Knew.

(636)

Luke 10:29.

A well-to-do farmer in Pennsylvania, a Christian man, had never learned his responsibility to his neighbor in need. The secretary of the Church Extension Society of his denomination told, in his hearing, of the need of buildings by struggling congregations in the western states. That night he was restless and could not sleep. He heard the call of his neighbors a thousand miles away altogether too plainly for comfort. Next day he made a special gift to the amount necessary to help one congregation to secure a building. When the secretary returned to his office, he found an appeal from a little church in Iowa. After investigation, the farmer's gift was sent to them. In due time the building was dedicated. At the dedication service a number of men and women gave their lives to Christ, and were received into membership. Among these was the son of the Pennsylvania farmer, with his wife.

## The Unprogressive.

(640)

Matt. 5:20.

One of our evangelists in the earlier days was accustomed to tell a story of an old farmer who, in the prayer meetings of his church, was wont, in describing his Christian experience, to use the phrase, "Well, I'm not making much progress, but I am established." One spring-time when the farmer was getting out some logs, his wagon sank in the mud in a soft place in the road and he could not get out. As he sat on top of the logs reviewing the situation, a neighbor who had never accepted the principle of the old man's religious experience came along and greeted him: "Well, Brother Jones, I see you are not making much progress, but you're established." To be stuck on the road is not a very satisfactory type of establishment, but it is not uncommon.—Robert E. Speer, in Sunday School Times.

## The Broken Sword.

(637)

Luke 14:11.

This I beheld or dreamed it in a dream:—  
There spread a cloud of dust along a plain;  
And underneath the cloud, or in it, raged  
A furious battle, and men yelled, and swords  
Shocked upon swords and shields. A prince's  
banner  
Wavered, then staggered backward, hemmed  
by foes.  
A craven hung along the battle's edge,  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son bears—but  
this  
Blunt thing!"—he snapt and flung it from his  
hand,  
And lowering crept away and left the field.  
Then came the king's son, wounded, sore be-  
stead,  
And weaponless, and saw the broken sword,  
Hilt buried in the dry and trodden sand,  
And ran and snatched it, and with battle shout  
Lifted afresh he hewed his enemy down,  
And saved a great cause that heroic day.

—E. R. Sill.

A few days ago I saw a man finishing a carriage body. He was polishing the painted surface, and I remarked that he might rub the paint off. "We do sometimes, but if we do we have to paint it again and rub it down again, till we get a piano finish." But suppose there is roughness in the last coat, what then? "That must remain; it is fixed, there is nothing left to do." So then all the painting and rubbing five or six times is for the finishing gloss? "Yes." Well, that is life. All the past is for, and all it is good for, is to make a foundation for the perfected life at last—a life with a piano finish. To make every day contribute something to a better day till the finished life is reached.—Adapted from Rev. Geo. D. Adams, D. D., in The Observer.

## The Piano Finish.

(641)

Eph. 4:12, 13.

## Full, And Yet Hold More.

(642)

Luke 10:27.

"Mamma," said six-year-old Fred, "I can't love God and you both, so I'll love you."

"Why, my child! What do you mean by saying that you cannot love both?"

"'Cause that's what the Sunday School lesson says; it says that I must love God with all my heart, and there isn't but one all to it, so if I love him with all, there won't be one bit left for you."

## Why He Couldn't Come.

(638)

1 Thess. 5:17.

It was quite early in the day and the family



Mamma laughed and asked him to come with her. Going to the cellar she quietly asked him to help her fill a large pan with potatoes. "There," said he, piling on the last big fellow, "it's full." "Full, yet there's room," said the mother as she took a bag of beans and shook them into the crevices between the potatoes. "Neither is it full yet," she said as she took a shovel full of sand which disappeared, and another after it. "Not full yet," she said again as she poured several cups of water into the pan. "Now you see, Fred, how a thing can be full and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, and papa, and sister, and play and books."

### Patience Under Abuse. (643)

Matt. 5:39.

When Dr. Lyman Beecher was asked why he didn't reply to some anonymous letter writer who attacked him he said that when he was a young man he was crossing a field one evening with a pile of books in his arms, when he suddenly met a small animal, and hurled at him several volumes, resulting in so bad a smell that he had decided ever after during his life to let such animals alone.

### Brotherhood. (644)

Rom. 14:7.

Bishop Stuntz, speaking of the relations which exist between South America and Europe, says: It seems bewildering to be told that boarding schools in Bolivia and Chili are forced to close part of their work, and their very existence imperiled by a war in Europe. It calls attention to the interlocking of interests which has gone on since steam and electricity "made the world a neighborhood." It is one more comment on the words of Scripture—"No man liveth unto himself."

### Unselfishness. (645)

Prov. 11:24.

Walking on a hot day along a country road, I met a man and asked him if he knew where I could get a drink of water. He took me down a little path by the roadway and showed me a beautiful spring under overhanging foliage. Down at the bottom you could see white sand boiling up just as if the water were hot instead of icy cold. After I drank the man said: "We were settled on this land for some years before we discovered the spring, and the great need here was for good water. One day, passing through this wood, I noticed that the leaves were damp. Stooping down I scraped them aside with my hands, and there was just a little pool of very cold water. Then I took away more leaves and sand, and I had a little basin of beautiful water. We first made up our minds to keep it to ourselves and say nothing about it, because we thought if the neighbors found it, there would not be enough for us and for them. But after a while the neighbors did find it out, and they, too came to draw water from the spring. We were a little afraid, but we did not say anything. And then we found out that the more the neighbors came there to draw water from the spring, the more water there was for us." There is that scattereth and increaseth yet the more.—Record of Christian Work.

### Help Where You Are. (646)

I was watching a "tug-of-war" between sailors on the deck of a great Cunarder. Equal numbers had been assigned at the outset, but there was no place for one man on one side. Though there was no rope for him, he was shouting encouragement to his companions, "Go it, lads! Pull away! Go it, our side!" But a sailor pulling at the line cried, "O hang your 'Go its!' catch hold and pull!" The young fellow looked at the end of the line; there was no rope, so he clasped his hands around the waist of the last man and gave a great tug, which helped his side to victory. Whether you have a recognized official position or not, "catch hold and pull!"—Sunday School Chronicle.

### Willing Sacrifice. (647)

An Arab brought a child to Dr. Harrison, of the Reformed Church Mission, for treatment. Dr. Harrison said the only hope was in transfusion of blood, and asked the father if he would allow the opening of a vein in his arm to transmit blood into the child's arm. His refusal was instant and positive. Dr. Harrison, to the Arab's amazement, quietly opened a vein in his own arm and gave the blood necessary to save the life of the child.—Miss. Rev. of World.

### Business is Business. (647a)

Eph. 4:25.

Francis W. Higgins was governor of New York State in 1905-06. It is related of him that he hated anything that looked like cheating. To his office one day while he was yet a private business man came one who thought it necessary to excuse some act of his in connection with a certain matter. It took many words to explain what he had done, and why he had done it, finally concluding: "But, you know, business is business!" The governor-to-be quickly interrupted: "That's just it, and because business is business, I can't understand how you came to confound it with cheating."—Adapted from Forward.

The fact is that everybody is against war and in favor of the millennium. But there is a difference of opinion as to the speed of the millennium and its mode of travel. Some think that the millennium is coming on the run. They believe that one of these days it will rush up to our door to make us all happy and glad. This isn't my idea. Personally, I don't believe the millennium can run a step. I think that it will have to be dragged by the heels and carried wherever we want to locate it. I think that you and I and our children and our children's children will have to take off our coats and pull away at it for all we are worth. And if each generation moves it a trifle we'll do well. Anyway, the millennium is not here yet, and it is foolish to act as if it were.—American Magazine.

\* \* \* \*

Bad cooking is directly responsible for a large percentage of the divorce evil and much of the crime committed—in fact, it might well be classed as a crime in itself.

A good cook is the greatest statesman in the country in the true sense of the term.—Farm and Fireside.

# THE HOMILETIC YEAR—MAY

G. B. F. HALLOCK, D. D.

Arbor Day

Mother's Day

Memorial and Peace Day

## ARBOR DAY

There is no set time uniform in all states for the observance of Arbor Day; but in most of the states it comes either in the last week of April or the first week in May. Fellow pastors, let us make much of the day, with lessons from spring and from God's out-of-doors. God speaks to men through his great Book of Nature, as also in his written word. Many pastors are called upon to speak at Arbor Day exercises. It is hoped that the following material may prove suggestive. It might be well to speak in Sunday School or give an evening sermon to young people on a Nature theme the Sunday before or following Arbor Day.

### Suggestive Texts and Themes. (648)

**Trees by a River:** Psalms 1:1-6.

**Nature's Praise:** Psalms 35:13.

**Forest Texts:** 2 Kings 19:33; Psalms 50:10; Jer. 10:3; Jer. 46:23.

**Lessons from the Forests and Fields:** Psalms 104:1-35.

**Perpetual Arbor Day:** Mark 4:14.

**Plant a Tree:** Rev. 22:2.

**Trees Teaching God's Care:** Num. 24:5-9.

**Grafted On:** Rom. 11:16-24.

**The City With Trees:** "In the midst of the streets of it, and on either side of the river was the tree of life." Rev. 22:2.

**Rest Under the Trees:** "Rest yourselves under the tree." Gen. 18:4.

**The Unfading Leaf:** "His leaf also shall not wither." Psalms 1:3.

**Firmly Rooted:** "And he shall be like a tree planted." Psalms 1:3.

**God's Planting:** "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." Psalms 104:16.

**The Good News of Out-of-Doors:** "And the Lord took the man and put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

**Wisdom Like a Tree:** "She is a tree of life to those that lay hold upon her." Prov. 3:18.

**Some Lessons From Springtide:** "For, lo, the winter is past," etc. Song of Solomon 2:11-13.

**The Trees' Teachings:** 1 Kings 5:6-9.

### A Spring-Time Lesson. (649)

"He that ploweth ought to plow in hope." 1 Cor. 9:10.

Paul is speaking about apostolic liberty and the right of the worker to expect some reward for his work.

I. Toil that is devoid of anticipation becomes drudgery; to plow in hope—that is the secret of efficient labor. The toiler's hope is the idea of creating, or putting something into the world that was not there before. This gives work a sanctity; this lifts the mind above the slavery of daily routine.

Have you ever seen a Vermont farmer take a piece of worthless-looking land, that can be

hired for a few dollars an acre, drive his plow through its rocky soil, harrow it, fertilize it and seed it and then after the sun and the rain have had a chance at it, harvest a crop that is worth forty dollars an acre? He has created something to enrich the life of man. Have you seen a village carpenter take a tree and, by honest toil, convert it into chairs or the foundation of a house? There is something intangibly sacred in the expression of his face as he stands off and surveys the creative product of his hands.

Toiling, rejoicing, sorrowing,

Onward through life he goes;

Each morning sees some task begun,

Each evening sees its close;

Something attempted, something done,

Has earned a night's repose.

II. The field may seem small and mean, but to make it yield even so little is to plow in hope.—C. S. C.

### God of the Open Air. (650)

These are the things I prize

And hold of dearest worth;

Light of the sapphire skies,

Peace of the silent hills,

Shelter of forests, comfort of the grass,

Music of birds, murmur of little rills,

Shadows of cloud that swiftly pass,

And after showers,

The smell of flowers

And of the good, brown earth—

And best of all, along the way, friendship, and mirth,

So let me keep

These treasures of the humble heart

In true possession, owning them by love;

And when at last I can no longer move

Among them freely, but must part

From green fields and waters clear,

Let me not creep

Into some darkened room and hide

From all that makes the world so bright and dear;

But throw the windows wide

To welcome in the light;

And while I clasp a well-beloved hand,

Let me once more have sight

Of the deep sky and the far-smiling land—

Then gently fall on sleep.

And breathe my body back to nature's care,

My spirit out to thee, God of the open air.

—Henry van Dyke.

### The Tree That Grows Paper. (651)

The dagger palm, which grows in Jamaica, and reaches a height of eight or ten feet, is remarkable for the fact that it has paper growing in its leaves. The outer leaves are of no use; only those from the heart of the palm yield paper, which is a fine, smooth substance, some-



thing like tissue, and which can be written on. Each leaf gives a separate piece of paper from seven to nine inches long and from two to three inches wide, according to the size of the palm. The paper is used for making hats, photograph frames, flowers and feathers.

#### The Contest of the Trees. (652)

The American Genetic Association offered a prize for the largest shade tree in the United States. The answers appeared in many photographs and written descriptions of various large trees. The information is interesting. The largest elm is "The Great Elm," in Wetherfield, Connecticut, which is twenty-eight feet in circumference, about 100 feet tall, and is about 250 years old. A pecan tree in Louisiana has a circumference of nineteen feet, six inches. A catalpa tree in Arkansas has a girth of sixteen feet. A white birch in Massachusetts has a girth of twelve feet and two inches. The tallest shade tree is a yellow poplar, in North Carolina. It is 198 feet high, with a circumference of thirty-four feet, six inches. However, the prize was given to a sycamore tree in Warrington, Indiana, forty-two feet and three inches in circumference. The government authorities recommend the sycamore as the best shade tree for all purposes. It thrives everywhere in the United States, as far west as Kansas. It grows quickly, and has few enemies. The handiwork of God is seen in all his works, in the fields, in the heavens, with things animate and inanimate.

#### Taking Stock of Forest Resources. (653)

Taking stock of our forest resources has led to startling results.

It has shown that we are still destroying the forest as we use it; that we are taking from it every year three and a half times as much wood as is added by the new growth. It has shown that less than one-third of the growing tree felled by the lumberman is ever used at all, so that two-thirds of all the timber cut is simply destroyed. It has shown that one-eleventh of all the forests are swept by fires every year, and that on the average since 1870 forest fires have yearly lost \$50,000,000 in timber and fifty lives. It has shown that over ninety-nine per cent of the forests in private hands—which comprise three-fourths of all the forest land and four-fifths of all the wood—is thus devastated by destructive use and the scourge of unchecked fires, while less than one per cent is properly handled for successive crops or effectively protected from fire. The forest as a resource is rapidly being obliterated.

But the inventory of the forests has had yet other ugly facts to reveal. With the disappearance and deterioration of the mountain forests the nation is losing control of the streams, which are useful in our civilization in ways and degrees unparalleled by any other resource. Pure water for domestic purposes is, of course, indispensable; usable water at the right seasons is the sole reliance of the great projects by which the arid lands are vivified by irrigation; cheap water transportation is a matter of dollars and cents to every citizen; trustworthy

power streams are the key to the age of electricity, at the gates of which modern industry is standing. Yet the guardian of the waters is steadily compelled to retreat before the ax and fire.

#### Indian Legend of the Maple. (654)

The maple has so many legends that one of them at least deserves mention. Hiawatha is said, among other things, to have given maple sugar to the people, though this is disputed by others, who say a lazy squaw, to avoid getting water, used the syrup to cook in, and so discovered a new confection, which must not be taken as an excuse for laziness, however. But Hiawatha's exploits were many; he gave thorns to the roses because he loved them, to prevent animals from molesting them; he stole the first tobacco from a giant, and the smoke of it, as he blows it about in the fall, makes the haze of Indian summer. The blood from sundry cuts in his flesh flowed to stain the red willows, and the blisters from his sun-burned back became lichens on trees and rocks.—E. Young.

#### Near to Nature's Heart. (655)

As the friends of an author most thoroughly comprehend his writings, so they best understand nature who are closest to nature's God.

#### Love of Nature. (656)

There are persons, doubtless, who prefer the scenic effects of the stage to the glories of the sunset; the antics of a comedian to the gambols of a squirrel or the flight of a bird. Such persons have a defective sense of relative values, and eyes and ears uneducated to the finer things of life. They must ever look outside of themselves for entertainment, and when their taste becomes jaded with the performances of the stage, they will have no deep resources of their own upon which to draw. One of the blessings of a love of nature is that it lasts, and grows by what it feeds upon. Nobody ever gets tired of sunsets, or the flowers, or the changing lights of the ocean, or the varied greens of the trees and the grass.—W. T. Ellis.

The following are passages at arms between Scottish judges. The occasion, and perhaps the caustic wit also, could be duplicated on this side of the water among preachers instead of lawyers:

On one occasion Commissioner Balfour, a pompous judge, said that he had tripped over a stile on his brother's property and hurt himself. "Had it been your own style," said Erskine, "you certainly would have broken your neck."

A tedious counsel had bored Lord Cockburn out of all reason. "He has taken up far too much of your Lordship's time," sympathized a friend. "Time," said Cockburn with bitter emphasis: "Time! Long ago he has exhausted Time, and has encroached upon—Eternity."

\* \* \* \*

The scientific spirit means the habitual determination to see straight, to report exactly and to give an absolutely honest reaction upon the situation in which one finds himself.—H. C. King.

# MOTHER'S DAY

The word "Mother" awakens in the human heart memories that are sweet and precious. It is no wonder, therefore, that a suggestion has been made that a special day be set apart to commemorate the influence of mother. Into many hearts will come, therefore, on May 14th, the second Sunday of the month, which has been designated as "Mother's Day," sweet memories of the home life and the love, the self-sacrifice, the sympathy, the helpfulness and the inspiration of mother.

Mother's Day is national and international. It is for every creed, class, race and country. It is not denominational or interdenominational. Social, fraternal, civil, military and religious organizations; official, professional and business classes are all asked to pay homage to mothers through the wearing of the white flower, and observance of the spirit of the day.

It gives us as pastors opportunity to preach on our debt to motherhood, on social purity, and family religion.

## Suggestive Texts and Themes. (657)

**A Mother's Wages:** "Take this child and nurse it for me and I will give thee thy wages." Exodus 2:9.

**Honor to Motherhood:** "Honor thy father and thy mother, that thy days," etc. Ex. 20:12.

**The Possibilities of Motherhood:** "The price of a virtuous woman is far above rubies," etc. Prov. 31:10-13.

**Promises to Children:** "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

**The Wise Son:** "My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 1:8.

**An Utter Folly:** "A foolish son despiseth his mother." Prov. 15:20.

**Thy Father and Thy Mother:** "The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice." Prov. 23: 24, 25.

**The Law of Thy Mother:** "My son, keep thy father's commandments, and forsake not the law of thy mother." 6:20.

**A Divine Command:** "For God commanded saying, Honor thy father and mother." Matt. 15:4.

**Family Devotion:** "Behold, I and the children whom the Lord hath given me." Isa. 8:18.

**The Father's Family:** "That we may be the children of your Father which is in heaven." Matt. 5:45.

**Our Debt to Motherhood:** "Render, therefore, to all their dues \* \* \* honor to whom honor." Rom. 13:7.

## Our Mothers—An Appreciation. (658)

"When Jesus, therefore saw his mother," etc. John 19:26, 27.

This is one of the "side lights" on the life of the Son of man which prompts every man to a deeper appreciation of his own mother. It is well that America should set apart a day for a fuller appreciation—not of the abstract prin-

ciple, "motherhood"—but of the concrete reality "mother."

I. Appreciate the Confidence in Us. Mary "pondered," and every other mother does likewise. This confidence encourages, when youthful inexperience falls. Bejamine West said, "My mother's kiss of approval made me a painter." It stimulates patience, enabling mothers to trust when others desert; e. g., Mary at cross. It leads to sacrifice. How many influential men owe their education and power to the self-denial of their mothers!

II. Appreciate the Fact That Mother's Touch is Toward the Higher Life. Fathers may teach the handling of the plow or the counting of money; but gentler hands and words have added the nobler touch which have made the Ruskins, Lincolns and Gladstones. This is the touch that turns a life Godward.

III. Recognize a Stepping Stone Toward Heaven. Not that this love should obscure the heavenly love (as a great and ancient church has caused it to do), but that this enduring, uplifted influence should lead us to know the love that "passeth knowledge"; and which "cometh down from above."—Author unknown.

## A Legend for Mother's Day. (659)

I once read the story of an angel who stole out of heaven and came to this world one bright, sunshiny day; roamed through field, forest, city and hamlet, and as the sun went down plumed his wings for the return flight. The angel said, "Now that my visit is over, before I return I must gather some mementos of my trip." He looked at the beautiful flowers in the garden and said, "How lovely and fragrant!" and plucked the rarest roses, made a bouquet, and said, "I see nothing more beautiful and fragrant than the flowers." The angel looked further, and saw a bright-eyed, rosy-cheeked child, and said, "That baby is prettier than the flowers; I will take that, too," and, looking behind to the cradle, he saw a mother's love pouring out over her babe like a gushing spring, and the angel said, "The mother's love is the prettiest thing I have seen; I will take that too."

And with these three treasures the heavenly messenger winged his flight to the perly gates saying, "Before I go I must examine the mementos of my trip to the earth." He looked at the flowers; they had withered. He looked at the baby's smile, and it had faded. He looked at the mother's love, and it shone it all its pristine beauty. Then he threw away the withered flowers, cast aside the faded smile, and with the mother's love pressed to his breast swept through the gates into the city, shouting that the only thing he had found that would retain its fragrance from earth to heaven is a mother's love.—William A. Sunday.

## Her Love Outlasts. (660)

In a beautiful poem on motherhood, Dr. F. Watson Hannan writes:

"Her love outlasts all other human love,  
Her faith endures the longest, hardest test,  
Her grace and patience through a lifetime prove  
That she's a friend, the noblest and the best."



### **Mother's Day.**

(661)

The second Sabbath in May is chosen for this celebration, and on that day the white carnation, which is the emblem, will be in evidence everywhere. This flower, on account of its fragrance, purity, strength and endurance, is well fitted to be the mothers' flower.

Each man, woman and child is supposed to have in mind that day the dear mother, whose love nothing can change.

Wherever it is possible, a visit should be made or a letter written to the mother who is still living; and the mothers who have been "loved long since and lost awhile" will be remembered tenderly and hearts will turn to God in thankfulness for their lives.

In the church and Sabbath school there are opportunities to work out appropriate services, which will impress upon the minds of the young, how much they owe to the mother who is the presiding genius in the home; and at the same time allow those who are older grown to find expression for all that is in their hearts.

### **"I Thought of You Mother."**

(662)

A boy who afterwards became governor of the state of Massachusetts, once came near being drowned. The boat in which he was sailing was capsized, and he had to swim more than a mile; but he finally reached the shore in safety; and when he reached home and told his mother what a long distance he had to swim, she asked him how he managed to hold out so long. "I thought of you, mother," replied the boy, "and kept on swimming." The thought of mother helped him in the moment of his greatest need, and thus saved his life, not only to himself and to his mother, but also to the state and the nation.

The thought of mother has saved many boys and girls, men and women, from sinking. Indeed it has done more than that. The thought of mother has not only saved men from death, but it has inspired them to the most noble and heroic achievements. The thought of mother's love, mother's life, mother's toils, mother's endless sacrifice, mother's sleepless nights for our comfort and safety—thoughts of these things have helped many souls over rough and dangerous places in life, and finally into the Heavenly Father's house.

### **Three Great Singers.**

(663)

The brilliant audience gave an ovation to the great singer. She was unquestionably the best soprano in the world. The critic turned to his friends, the self-made millionaire, and said: "Did you ever hear any song more exquisitely rendered?"

"Yes," said the rich man musingly, for he was touched by the magic of what he had heard. "Yes, I have heard three great singers."

"I want to know," exclaimed the critic.

"The first was years ago. The singer was plain of face and gray of hair and tired of body. There was much work to do and many mouths to feed. I was the youngest child, sick and cross. And the dear singer crooned to me a lullaby, and I slept. It was a wonderful song. The next was years afterwards. We had a little cottage. It was summer, and the windows and doors were open. My wife was in

the kitchen preparing supper. She was singing something about the true love coming home to her. It was for me. And that too was a wonderful song. Some more years elapsed. There is a little toddler in the garden, and she sings hesitatingly something about daddy and his baby. These are three singers, my friend, that beat all of your sopranos."

And the critic—well, perhaps the critic agreed with him.

### **The Mother of Augustine.**

(664)

Among the mothers of history of whose lives we know, a high place is forever assured to Monica, the mother of Augustine. Augustine in his early manhood was a brilliant but dissolute teacher of rhetoric. His mother was an earnest Christian, and ever grieved over her son's sinful career, but never did she cease to pray for him, never did she cease to hope that he would eventually become a Christian.

That religious classic, "The Confessions of Saint Augustine," while it is the record of his own inner life, is also a noble appreciation of the faithfulness of his mother, which was eventually rewarded by seeing her son led to Christ. Augustine, in the judgment of historians, is one of the most influential men the Christian church has ever known. In fact, a recent careful writer says, "Since the Apostle Paul no equal name has arisen in the Christian church." And this leader we owe under God to his mother's example and prayers.

### **Motherhood.**

(665)

Motherhood is the crowning glory of womanhood. Naturally the question is asked, why? One reason is because of the wonderful opportunities which come with motherhood. The timeworn expression, "The hand that rocks the cradle is the hand that rules the world," is true. Some one has wisely said: "When God wanted a great man, he first made a great mother."

### **One Mother.**

(666)

"As one whom his mother comforteth," said the prophet Isaiah, as expressing the deepest consolation possible. The poet expressed his feeling thus:

"Hundreds of stars in the pretty sky;

Hundreds of shells on the shore together;

Hundreds of birds that go singing by,

Hundreds of bees in the sunny weather.

"Hundreds of dewdrops to greet the dawn;

Hundreds of lambs in the purple clover;

Hundreds of butterflies out on the lawn;

But only one mother the wide world over."

### **The Bible and Motherhood.**

(667)

The literature of all ages has paid tribute to mother, the chronicles of all nations acknowledge their debt to her. And the sacred Word is full of the highest homage to mothers. "The Lord could not be everywhere, so he made mothers," said a Jewish rabbi. "Mother in Israel" has become a term of the highest regard. The Fifth Commandment, and the first with promise, says, "Honor thy mother."

Eve, the mother of the human race, as her name signifies, is shown in her motherhood naming her children as gifts from God.

Sarah was promised to be "The mother of nations," and manifested her motherhood in her solicitude for Isaac.

Rachel, the mother of Joseph and Benjamin, is held forth as the most lovable character and appearance, and her name used frequently in later history.

In the mother of Moses, Jochebed, "a daughter of Levi," is a most beautiful presentation of unselfish motherhood. She crushed her own feelings, hid her wealth of love for her beautiful baby that his life might be spared. And what wonderful reward was hers when she saw in her boy God's deliverer for Israel.

In Naomi, made more famous by her daughter-in-law Ruth, is pictured a faithful mother.

There is no more beautiful mother in history than Hannah, the mother of Samuel. Consecrating her child before birth to God's work, she bravely fulfilled her vow. In quiet and faith she prepares him for the future. When the time came she took him to the temple and left him for God's service.

But it is in the New Testament that we find the culmination of the exaltation of motherhood in the life of Mary, the mother of Christ. From the time that the angel announced to her, "Blessed art thou among women," until the day that Jesus said from the cross to his beloved disciple, "Behold thy mother," she was ever the highest type of motherhood.—R. E. Stewart.

#### **To a Sainted Mother. (668)**

A beautiful stained glass window in a Methodist Episcopal church in New York state bears the simple and only inscription, "To a sainted mother." This is pure eloquence.

When William Howard Taft was President of the United States, he sent a check to help a little church in Milbury, Mass., with these words: "Just in memory of my mother. I know she would like to have me do something of that sort." The words gave eloquence to the check.

When the evangelistic-singer, F. A. Mills, well known for years in central New York, was called to part with his mother, he sang with deep feeling at her funeral:

Oh, mother, when I think of thee,  
'Tis but a step to Calvary,  
Thy gentle hand upon my brow  
Is leading me to Jesus now.

That is the eloquence of a sainted motherhood.

#### **A Mother's Day Prayer. (669)**

Our Heavenly Father: We thank thee for the mother of men; for so ordering human life that motherly care and self-denying love have been imbedded, deeply and increasingly, in human experience, through our Lord Jesus Christ; for so exhibiting daily before our eyes the silent services of motherhood as somewhat to illustrate the Master and his saving ministries, and thus burn the essence of the gospel into human consciousness. We crave thy blessings on all faithful mothers, that they may have strength and wisdom for their tasks, and may have due honor from their children, nor ever lack from them loving ministries in time of need. We pray also for mothers whose

arms are empty, and their hearts sore with loss, that they may be comforted; for mothers whose hearts break over wayward children, gone far astray, that they may be gladdened by seeing the wayward ones redeemed—or, failing sight, by holy trust that thou wilt yet in due season reclaim them. And we crave thy blessing also on careless, pleasure-loving, self-absorbed mothers, that these may learn the joy of consecrated devotion to their children; on yearning hearts denied the joys of motherhood, that all such may be divinely taught to find solace in pouring out their lives in fond ministries to orphans and others in need, and may so convert their loss into others' gain—and their own.—Sunday School Times.

#### **A Mother's Hand, a Mother's Kiss, A Mother's Song. (670)**

I. There is a mighty power in a mother's hand. There's more power in a woman's hand than there is in a king's scepter.

II. And there is a mighty power in a mother's kiss—inspiration, courage, hope, ambition, in a mother's kiss. One kiss made Benjamin West a painter and the memory of it clung to him through life. One kiss will drive away the fear in the dark and make the little one brave. It will give strength where there is weakness.

I was in a town one day and saw a mother out with her boy, and he had great steel braces on both legs, to his hips, and when I got near enough to them I learned by their conversation that wasn't the first time the mother had had him out for a walk. She had him out exercising him so he would get use of his limbs. He was struggling and she smiled and said: "You are doing fine today; better than you did yesterday," and she stopped and kissed him, and the kiss of encouragement made him work all the harder, and she said: "You are doing great, son," and he said: "Mamma, I'm going to run; look at me." And he started, and one of his toes caught on the steel brace on the other leg and he stumbled, but she caught him and kissed him, and said: "That was fine, son; how well you did it!" Now, he did it because his mother had encouraged him with a kiss. He didn't do it to show off. There is nothing that will help and inspire like a mother's kiss.

III. There is power in a mother's song too. It's the best music the world ever heard.—William A. Sunday.

#### **Originator of Mother's Day. (671)**

The name of Miss Anna Jarvis, of Philadelphia, will be treasured long as the originator of Mother's Day. No one should have any greater affection or esteem for his mother on the second Sunday in May than on the first Sunday, or on the first day of December; but, as Thanksgiving Day is to give thanks, this is a time to give expression to the affection and the esteem which our lives hold.

#### **Mothers of Israel. (672)**

Our first mother Eve gave to us the beginning of motherhood, the opening of childhood, the door of the homestead. She longed to be the mother of the Messiah, but life was in its infancy and the world was not ready for him who should bruise the serpent's head. The mother of Moses truly gave to the world one



who was a Saviour of an oppressed people, and one who was capable of bearing the torch-light of liberty wherever Egyptian darkness spread its wings or Israel's narrowness was found. The mother of Israel, Deborah, whose home was childless, took the whole family of Israel so tenderly under her sheltering wing that she became a real mother in Israel and delivered her people from a bitter foe. Ruth, who was outside the pale of Israel, stepped over the line and heaven watching her worth made her the ancestress of Jesus Christ, who was born of Mary of the house and lineage of David, and through her son the world should turn its face toward the value of motherhood in the welfare of the human race.

#### Before it is Too Late. (673)

If you have a gray-haired mother  
In the old home far away,  
Sit you down and write the letter  
You put off from day to day.  
Don't wait until her weary steps  
Reach heaven's pearly gate,  
But show her that you think of her  
Before it is too late.

—George B. Griffith.

#### For Mother's Day. (674)

The wearing of a white carnation or other white flower, the beautiful emblem of truth, will be filial evidence that the wearer loves to honor his mother living, or her memory if dead.

If away from home this day, write mother a love letter, send her a telegram, use the long-distant 'phone, or the special delivery of the postoffice.

The white carnation stands for purity; its form, beauty; its fragrance, love; its wide field of growth, charity; its lasting qualities, faithfulness—all virtues of a true motherhood.

#### The Occasion of Mother's Day. (675)

The occasion of observing Mother's Day is the necessity of reminding the young how much they owe to the self-denial and devotion of the mother who is the presiding genius in the home. While children honor the mother, they are not to overlook the debt they owe to the father who toils for them, sets them an example of bravery and virtue, and hand in hand with the mother leads them to the throne of grace.

#### A Letter to Mother. (676)

The friendship of John Wesley and his mother, Susanna, is one of the noble traditions of Methodism. Their correspondence reveals their unity of spirit, and John's great indebtedness to his mother's ripe counsel, in many a critical situation. The letters of Abigail Adams, edited by her grandson, reveal a somewhat similar aspect of friendship between Abigail and her son John Quincy. To have been the wife of one President and the mother of another, is a unique distinction. To have left such letters of wisdom and virtue, breathing incitement to all noble aims to her son, is a worthy hint of American's indebtedness, not only in this case, but in others not unlike, to the power behind the throne.

#### Only One Mother. (677)

Well has it been said by Kate Douglas Wiggin, "Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world."

"Mother! Dear, sacred name, and sweet! How slow we are to prove  
The height and depth and deathlessness of perfect mother love.

We take her tender daily care, just as the thoughtless flowers

Look up to God for daily light, because we know 'tis ours.

But when we miss, from heart and life, the comfort of her care,

Then we must learn to live without her presence and her prayer.

'Tis then the name of mother is to us a holy thing;

And hovering low, we seem to feel the shelter of a wing."

#### Somebody's Mother. (678)

Somebody prays for a boy astray,  
Afar from home, at close of day,  
Somebody loves him, in spite of sin,  
Somebody seeks his soul to win,  
Would give her all, his soul to win;  
That somebody is mother.

Somebody's heart is filled with joy,  
To meet a penitent, erring boy,  
To know her prayers were not in vain,  
To welcome home her boy again,  
In spite of every sin and stain;  
That somebody is mother.

—Richard Jones.

#### For Mother. (679)

He was only a mite of a boy, dirty and ragged; and he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side; but the little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled; but the eyes were the only thanks as he looked back to see from whence the gift had come and then turned his face away too shy or too much astonished to speak.

But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and, at last, as if to assure himself that it was as delicious as it appeared; he lifted it to his lips and cautiously bit out a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever Tony lacked—and it seemed to be nearly everything—he had learned humanity's loftiest lesson. He had another dearer than self, and knew the joy of sacrifice.

# MEMORIAL AND PEACE DAY

It is a blessed and appropriate fact that Memorial Day is coming to be celebrated also as a Peace Day. In remembering the veterans of our wars we also remember the blessings and desirability of peace. Pastors, make much of the day, both as a Memorial Day and a Peace Day.

## Suggestive Texts and Themes. (681)

**The End of War:** Psa. 46:9.  
**War a Judgment:** Lev. 26:25.  
**War's Evils:** 2 Sam. 2:26.  
**Enlightenment Will Abolish War:** Isa. 2:1-4.  
**Social Peace:** 1 Kings 4:22-25.  
**Peace Among Nations:** Isa. 2:4.  
**A Memorial Day of Liberty:** "What mean ye by these stones?" Josh. 4:21.

**The Veterans' Memorial:** "What mean ye by this service?" Ex. 12:26.

**The Reign of Peace:** Rev. 21:1-8.

**Loss in Life's Battles:** "Pride goeth before destruction," etc. Prov. 16:18.

**Memorial Day Lesson:** "And he said unto me, Son of man, can these bones live?" Ezek. 37:3.

**Uses of Memorial Day:** "Thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. 8:10.

**Death for Others:** "For none of us liveth to himself, and no man dieth unto himself." Rom. 14:7.

**Heroes Are Immortal:** "As dying, and behold we live." 2 Cor. 6:9.

**Flowers for Memorial Day:** "What shall I render unto the Lord for all his benefits?" Psa. 116:12. Praise is comely, flowers of gratitude are sweet-smelling savor. A bouquet of patriotic graces; freedom, religious liberty, self-sacrificing love and brotherly kindness.

**The Christian Warfare:** "I have fought a good fight." 2 Tim. 4:7.

**A Nation's Tribute to Its Heroic Dead:** "This day shall be unto you for a memorial." Ex. 12:14.

**Love Your Enemies:** "Love your enemies." Matt. 5:44. "How can I do it?" is asked at once. How can God do it? Yet we should not be satisfied or safe if God did not do it; and we can do it as we get his spirit in our hearts.

**The Kingdom of Peace:** "All nations shall flow into it." Isa. 2:2. The prophet imagines, what every patriot is likely to imagine, that his nation is to be the central nation of the world. It has not been literally true that all nations have flowed to the Hebrew nation, but it is true that the Hebrew religion, and Christianity which has sprung from it, have flowed to all the great nations of the world and taken possession of them.

**The International Court:** "He shall judge among the nations." Isa. 2:4. No decision of war is to stand unless it is also a decision of God; and he will give his decision without war.

**The Path to Glory:** "We will walk in his paths." Isa. 2:3. National glory and prosperity, like individual glory and prosperity, lie in the paths of the Lord, and nowhere else. Armies and navies cannot conduct us to them.

**Learn Arts of Peace:** "Neither shall they learn war any more." Isa. 2:4. Never before in the world's history has "the art of war" had

so many skilled professors or made so great advances. We need to spend at least equal time and money and zeal in learning the art of peace; it will not come without learning.

**Resist Not Evil:** "Resist not evil." Matt. 5:30. Attention to our Lord's own words elsewhere and to other parts of Holy Writ will show us that it is not intended to forbid the firm assertion of God's laws and such opposition to evil men as is necessary for the protection of other men, the purification of society, and the eternal welfare of the wrong-doer himself. Only, we are not to resist evil in any spirit of hatred or revenge.

**From Field of Grain to Field of Blood:** "They shall beat their swords into plowshares." Isa. 2:4. While there is so much hunger in the world, how cruel and foolish it is to turn millions of men and billions of dollars from the farm to the barracks and from the field of grain to the field of blood!

## Memorial Day Flowers. (683)

Today we scatter wreaths and garlands of beautiful flowers, whose odors rise and reach the skies. In these bouquets we typify our love for them, and also their love for us. Can we forget them? No. Would we forget them? Never! These are sweet mementos given by living, loving hearts as cherished memories. The lily fades and the roses decay, but their beautiful tints and hues, like the lovely faces beneath them, will change by decomposition; but the acts and facts of love they symbolize and express are immortal, and cannot die.

## Our Solemn Anniversary. (684)

"Hark! our nation hears once more the throb of muffled drum,

The doleful dirge, the martial legions' measured tread;

Sees the feeble, broken ranks of aging heroes come

To strew love's sweetest tokens o'er their comrades dead \* \* \*

The Brotherhood Men's Class of the Maple Avenue M. E. Church of Terre Haute, Ind., is taught by the pastor, Rev. A. E. Monger. They are studying Matthew with practical applications to the present-day conditions. They work in five departments, social, evangelistic, social service, membership, and a flying squadron for special work.

\* \* \*

## A BICYCLE A CONVENIENCE FOR MINISTERS.

The truth of the matter is, that bicycling is such royal good fun, such exhilarating sport that it simply cannot be relegated to the dust heap along with ping pong, and some of the other sports that enjoyed a short vogue, and then passed out of existence.

Aside from its value as a recreation and a diversion, bicycle riding never has lost its favor with thousands upon thousands of factory workers and others, who use it as the one best solution of the daily transportation problem—it has constantly grown in popularity with the younger generation, and most of the wideawake boys of today who cannot urge their parents into buying a bicycle get busy and earn the money themselves. The Mead Cycle Co. are always glad to send their latest catalog to our readers. Mail your requests to them. Address to Dept. P-250, Chicago, Ill.



Noble remnant of that valiant host to whom  
belong  
Man's history's grandest theme and fame's  
sublimest song!"

Time's relentless march, staying not, lingering not, brings swift recurrence of the nation's flowery holiday. A solemn anniversary still fraught with mournful memories for many thousands of people in our prosperous land.

The new generation, because of history's faithful pages, knows of the war. Many even young people feel themselves familiar with that sad period from hearing recounted by grandparents many of the sad occurrences of the early sixties, when men of the family went out to meet the bitter events and experiences of a conflict which was like brother warring with brother.

#### Memorial Day. (685)

Plant here a flag with its stars set in blue,  
Lay here a garland of sweet flowers of spring,  
None to that flag were more faithful and true  
Than they to whose graves our tribute we  
bring.

God of our Fathers! this day we are free,  
Because of the heroes who sleep in the dust;  
Make us and keep us a nation to Thee,  
Faithful as they to their God given trust.

Lovingly strew, then above each green grave  
Flowers from the woods, from the garden  
and field;  
Their lives for the life of the nation they gave,  
Loved and defended, and with their blood  
sealed.  
—W. G. Haeselbarth.

#### In Honor of the Conquered. (686)

We have seen a picture which represents a bronze monument that is being erected in Raleigh, N. C. The monument is by the sculptor, Augustus Lukeman. Aside from its beauty, it is interesting for two reasons. It is a memorial, not to victors, but to the vanquished; not to soldiers, but to their wives and sweethearts. It is sacred to the women of the Confederacy.

In the group a boy, kneeling by his grandmother, a woman old but noble with grief, listens with eager heart while she turns the stirring pages of history, and holds, half drawn from its scabbard, the sword of his dauntless father. But this is not all, for the memorial is not to fathers. The boy is sheathing the sword, as he learns that history is made by mothers as well as by men, and that the best part of history is not its battles. Even in battles, though, every time a man has fallen at least two women have been made broken-hearted, a mother, a sister, a daughter, a friend. And throughout the war you know how Northern women went forth to the battlefield to nurse the wounded, and Southern women not only did this, but bore cheerfully the burden of biting poverty.

To me there is neither North nor South about this monument. It seems to me a picture of what women have always done for us men. For every kind of good battle some good woman buckles on the sword for us, and after the battle binds up our wounds. How many of them it taking to make a man of you? Your mother, your grandmother, sister, or cousin, or friend, teacher, Sunday School teacher, neigh-

bors? It reminds me of what I saw in New York a fortnight ago, the Canopic trying to dock and unable to do so without the pushing of seven tugs. The little tugs push, and we noisy steamers get the credit.

I am told that the custom of doffing the hat to a lady came from the olden days of chivalry when a knight would open his visor to a lady because he knew she would do him no harm. Boys, remember this the next time you take off your hat to a lady.—William B. Forbush.

#### The Hand of God in Our History. (687)

And it is well, too, to emphasize on this Memorial Day the great truth that our preservation has been of God. When through the gloom and stress and storm the ark of liberty was carried, if with shattered timbers, yet undestroyed, to where the haven lay in peaceful calm, how acute our feeling was that on the helm had been the hand of Him that holds the winds in his fists and bids the seas be calm. May God, in the midst of abounding perils—the God of our fathers—who has made us what we are, still preserve us a nation!

#### The Peace of God. (688)

A ship's compass is so adjusted as to keep its level amidst all the heavings of the sea. Though forming part of a structure that feels every motion of the restless waves, it has an arrangement of its own that keeps it always in place and in working order. Look at it when you will, it is pointing—trembling, perhaps, but truly—to the pole. So each soul in this life needs an adjustment of its own, that amid the fluctuations of the "earthen vessel" it may be kept ever in a position to feel the power of its great attraction in the skies.

A nation adjusted right toward God will have peace. A world so adjusted will have peace.  
—H.

#### The Peace Monument. (689)

Who that has looked on the Lion of Waterloo has not felt the thrill of that symbol of the power that overthrew Napoleon?

But what shall be the monument that shall rise on the plain of Europe when this bloody war is past? We would that it might spring from such a melting of hearts of men in concord, such an enduring spirit of fraternity that they would raise on high something like that which stands on the peaks of the Andes between Argentina and Chile.

On a pinnacle of the cordillera of the Andes, fourteen thousand feet above the sea, surrounded by other peaks of perpetual snow, stands a monument of Christ. The statue cost about a hundred thousand dollars, and was paid for by subscriptions from the people, the working classes contributing liberally. Chile and Argentina have lifted it as a tangible witness of international brotherhood. On the granite pedestal of this colossal monument is this inscription: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to maintain." On the opposite side of the base is inscribed the angel song of Bethlehem: "On earth peace, good will toward men."

### **The Wage of War. (690)**

At the window sits a widowed mother crying. Little children, with tearful faces pressed against the pane, watch and wait. Their means of livelihood, their home, their happiness, is gone. Fatherless children, broken-hearted women, sick, disabled, and dead men—this is the wage of war.

### **The Horror of War. (691)**

Look at the baby in your home; his soft skin, his tender flesh, his little hands and feet, his mouth and eyes. Think of bearing and raising him only to be torn to pieces in a battlefield; think that every soldier dead or dying was once tender and helpless like him. Try to fancy the horror of soft human flesh pitted against the steel of projectiles, the rain of leaden bullets from musket and machine gun, the fury of bomb and bayonet. This is war. General Sherman found the only right word for it. War is hell.

### **Prepare For Peace. (692)**

When mankind rises above creeds, colors, and countries; when we are citizens, not of a nation, but of the world, the armies and navies of the earth will constitute an international police force to preserve the peace, and the dove will take the eagle's place. Our differences will be settled by an international court with the power to enforce its mandates.

In times of peace prepare for peace. The wages of war are the wages of sin, and the "wages of sin is death."

### **Deterrents Against War. (693)**

Doubtless the noiseless gun and the smokeless powder and the aerial cars and the wireless telegraphy and the economic stress are all deterrents against war and the barriers against hate, but there is something deeper still. The fundamental cause is a human cause, based on the increasing sense of brotherhood. The workmen of one nation are beginning to ask why they should kill their brother man across the line simply because two rulers have a personal quarrel.

### **The Harm of War. (694)**

1. Loss of life.
2. Loss of love.
3. Loss of energy.
4. Loss of wealth.

### **Missionaries Embassadors of Peace. (695)**

Micah 4:3.

The missionaries are the greatest ambassadors of peace in the world. Where they have gone and their message has been accepted, head-hunting, cannibalism, and barbarous warfare have given way, and friendly commerce, security, and fellowship have been established. Sir Harry Smith, a former governor of Kaffraria, declared that "a frontier would be better guarded by nine mission stations than by nine military posts." One out of many examples of what missionaries are doing is the transformation of the savage, warlike, 'Ngoni, of British Central Africa, into a peaceful, industrious, law-abiding people.

When will the prophecy of Micah be fulfilled? When the conditions he pictures prevail—when the worship of the one true God is established;

when all of the many nations seek to know and walk in his ways; when those near and far are judged according to his word; when guns are made into church bells, swords and spears are beaten into industrial implements, and money now spent on war is used for Christian work; when those who now walk in the way of their own false gods walk in the way of Jehovah. This is the true basis of peace that the missionaries are seeking to establish. The fulfillment will come when Jesus Christ reigns as Lord of all.

### **Prayer for Brotherhood. (696)**

Lord Jesus, in whom is found the brotherhood of all men, we thank thee for the unifying power of thy gospel. Thou hast loved us with a patient, tender love even while hatred and greed have consumed the hearts of thy brethren, and in thee we have seen the divine blending of strength and restraint, valor and forbearance. Lord Jesus, may we submit our impatience, our inconsiderate judgments of others, our wicked tempers to thee for a swift death to these inward enemies, to the end that each one of us may live and serve in thy likeness among our fellows. May the nations of the earth come into a fuller recognition of the brotherhood of man! May thy kingdom come, to unite us all in allegiance to thee! In thy name, we pray. Amen.

### **What Brings Peace. (697)**

T. Dewitt Talmage said: "When I was but a small boy I heard words from the lips of a saintly old man in a prayer-meeting which have kept by me ever since, and have been of no little help in my Christian experience. He was the kind of Christian who praised God in his daily life as well as in the prayer-meeting. At the close of a wonderful testimony he told us in four simple words the secret of his life's happiness. They were these: 'I just love everybody.' How that man went up in my opinion! At that moment there was born within me the hope that I might one day say those same words with that same fervor and spirit."

### **The Pledge of Peace. (698)**

Believing in peace as the national expression of Christ's law of love, and desiring that my personal influence shall count in the work of abolishing war, I hereby promise, with God's help:

1. In times of friction and dispute between this and any other country, to keep my international temper.
2. To discourage the reading of newspaper articles which magnify international misunderstanding and advocate unfriendly acts on the part of this nation.
3. To support legislatures and executives in standing for the policy of making our national appeal to justice rather than to arms.
4. To advocate international arbitration, as a sufficient and final settlement of all disputes between civilized nations.

### **Prayer for Peace. (699)**

O Lord, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man



shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong has driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by thy holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples.—Walter Rauschenbusch.

#### **Pictures and Memory. (700)**

It has often been remarked that many people fail to realize how much illustrations do in fixing in the mind events of which we study or read. We can recall facts recorded in little first-studied geographies which would most likely have been forgotten had it not been for the simple pictures illustrating them and so clinching them to memory.

In like manner, we think that national holidays impress with special force, particularly for the foreigners, the great events giving rise to their observance. They soon learn to assimilate the principles bound up in the Fourth of July. It takes but little time for them to understand how indissoluble are the bonds binding the states of the union. Memorial Day, in very truth, "a day of memory," goes a long way toward convincing all the youth of the republic that the mighty and important union welded together in the staunch and honorable past, is to remain a united nation, a united people: "E pluribus unum," one composed of many, its motto, in the continuation and perpetuation of which principles thousands of true patriots once laid down their lives.

All honor to those also who joined the patriotic ranks, and yet live to participate in our Day of Memory.

#### **Memorial Day. (701)**

A day of tender memory,  
A day of sacred hours,  
Of little bands of marching men,  
Of drums and flags and flowers.

A day when a great nation halts  
Its mighty, throbbing pace,  
And pays its meed of gratitude  
And love with willing grace.

A day when battles are retold,  
And eulogies are said,  
When dirges sound, and chaplains read  
The office for the dead.

A day when fairest, sweetest blooms  
Are laid upon each grave,  
And wreaths are hung on monuments,  
And banners, half-mast, wave.

A day to keep from year to year  
In memory of the dead;  
Let music sound, and flowers be laid  
Upon each resting-bed.

—Emma A. Lent.

#### **Memorial Day. (702)**

It may not generally be known that Memorial Day was first observed on Southern soil. Professor Washburn and a company of teachers from Boston were engaged in educational work in Richmond, Va., in the days immediately following the Civil War. In May, '66, Professor Washburn proposed that a day be selected for a visit to Belle Isle, for the purpose of decorating with flowers the graves of the Union prisoners there. The plan was at once approved and May 30 was chosen. All the school children, white and colored, were asked to bring flowers the day before; they responded liberally, and the blossoms were made up into wreaths and bouquets on the evening of the 29th.

In spite of rain and mist the little band carried out its purpose. A large floral cross was placed in a central spot, and a bouquet on each grave, then a memorial hymn was sung; at that moment the clouds suddenly parted and the sunlight fell upon the cross, about which they knelt in prayer.

The following year the ladies of Richmond and other Southern cities decorated the Confederate graves on May 30; the next year General Logan then Commander-in-Chief of the Grand Army of the Republic, issued a general order, setting apart the day for the purpose of thus honoring the memory of fallen comrades.

Possibly no single act of that day did more to bring together the North and South than the decoration of Confederate graves by those who honored at the same time the graves of the men who wore the Blue. It was a presage of the time, more than three decades later, when, side by side, the men who had fought each other rallied at the bugle call of their common country, in a conflict of right against entrenched wrong. The loving thought of womanhood and the loyal comradeship of manhood are blended in Memorial Day.

#### **The War on War. (703)**

The Christian Church has but to advocate more fully the teachings of Christ in order to aid greatly in the abolition of war, for the Christ spirit is love, brotherliness, humanness, neighborliness and peacefulness, while the war spirit is hate, revenge, pride, suspicion and jealousy. The Christ spirit means gain, growth,

progress and prosperity. The war spirit means financial loss, social loss, educational loss, moral and religious loss, and in the wake of the awful scourge of war travels the gaunt specters of famine, pestilence, poverty, misery, sorrow and death.

Dr. Charles E. Jefferson says, "Who then is going to abolish war? Christianity can abolish it; Christianity must abolish it. Christianity will abolish it."

#### Property and Human Life. (704) Matt. 12:12; Mark 8:36.

There seems to be a strange inclination on the part of man, to give a greater value to property, than to human life. This is often seen in the diverse penalties inflicted upon sinners against property and human life. A sin against property often is punished more severely than a sin against a human being. "Fifty years for a 50 cent theft," that was an item published this summer. A negro in Hale county, Alabama, robbed another negro of 50 cents in 1894, the judge imposed a sentence of 50 years in jail. After serving 20 years of that 50, Governor O'Neal extended clemency to that negro, and set him free. Many a less sentence has been inflicted upon many a man for kicking his wife downstairs, or even taking the life of his brother man. It seems as if when we touch a man's property, we touch the apple of his eye. But our Saviour lays emphasis upon life. Nothing is worth while but life. "How much is a man better than a sheep?" "What shall it profit a man if he shall gain the whole world and lose his life?"

#### THE PURPOSE OF THE FEDERATED CHURCH.

There is a federated church in Pullman, Washington, the town of the State College, and it works well. Rev. C. H. Harrison is the pastor. Churches need to get together. It is going to be increasingly difficult to maintain so many churches of different denominations in our smaller communities. The federation platform is as follows:

The purpose of our federation is to unite Christian forces to further the cause of Jesus Christ. "In union there is strength." The relationship which the churches bear to each other, and to the federation, is similar to that which the states of the union bear to each other and to the United States. Each local organization remains true to itself and to its denomination. The federation stands for the larger side of Christian—the brotherhood of man.

#### A WILSON STORY.

President Wilson, at a dinner at Spring Lake, said of the multi-millionaire:

"After all, most of his wealth is superfluous. When I think of a multi-millionaire's millions, I am reminded of a story about Gobsa Golde.

"I have four English men servants," said Gobsa Golde, on the terrace of the marble cottage at Newport—"four English men servants whose sole duty it is to look after my sea bathing."

He cleared his throat pompously and continued:

"The first has charge of my bathing suits, the

second takes care of the bathhouses and the showers, and the third in a small boat, acts as a kind of lifeguard to me.

"But the fourth—what does the fourth do?" a listener asked.

"Oh, he takes my bath. Sea bathing always has a depressing effect on my heart."

\* \* \* \*

A young lady invited to a ball was being pressed of the Holy Spirit to give her heart to God. She chose to go to the ball that she might wear a fine dress made for the purpose; at the ball she took cold which settled into pneumonia and she lay at death's door. She said to her mother, "Mama, please hang my ball dress where I can see it and when I am dead, bury me in that dress. It is the price of my salvation."

\* \* \* \*

#### Mothers as Soul-Winners.

Christlike mothers are wonderful soul-winners. They are the most successful evangelists in the world. I have read of a young infidel, who was contemplating the character of his mother. "I see," he said within himself, "two unquestionable facts. First, my mother is greatly afflicted in circumstances, body and mind, and I see that she cheerfully bears up under all, by the support she derives from constantly retiring to her closet and her Bible. Secondly, I see that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose rein to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain it, as well as my mother? I will immediately seek it of God." Thus the influence of Christianity, exhibited in its loveliness by a living example before him daily in his mother, influenced Richard Cecil to find Jesus himself, and to glorify that Saviour by a life of remarkable service. Every mother has such opportunities with her children.—Warren G. Partridge.

—

Aunt Jane Smith, an old lady who was exceedingly fond of moralizing over the aspects in which life presents itself, was calling on a neighbor who was convalescing from a severe illness. "Well," said Aunt Jane, when the usual condolences and congratulations had been exchanged, "I'll tell you what it is. When we don't feel very good, then we think we are pretty bad off; but when we get worse, then we wish we was as well as we was when we thought we was bad off." Which nobody can deny.—Youth's Companion.

\* \* \* \*

The man who won't keep his promises to you is just the sort of man who will get mad if you don't keep yours to him.—The Christian Herald.

#### He Made A Sale.

Buyer (to traveler). "No, no; nothing at all, thanks. We're overstocked now."

Traveler. "Very well; but won't you just look at my samples?"

Buyer. "Not a bit of good. Too busy!"

Traveler. "Well, then, look here! Do you mind if I take the blessed things out and look at 'em myself? I haven't seen 'em for three weeks."



# SOME STRAY SHOTS AT THE PREACHER

SELECTED BY EVAN J. LENA

## A Double-Barrel One.

Don't be a parson unless you are blessed with a strong sense of humor and a thick hide!

A parson's duty is to visit his flock. If he doesn't, great is the grumbling. If he does, he may be served with snubs. They mix in nicely with the welcomes, to prevent one getting unduly puffed up!

I was asked by a friend who had been offered a living near me to go and see the vicarage and church, and report. I did so, and the clerk showed me round. As we neared the end of our visiting he turned to me.

"Be you our new parson, sir, if I may make so bold?" I assured him that I wasn't. "I be main glad to hear that, sir," he said, with relief, "We've always had good 'uns so far!"

\* \* \* \*

## One In the Eye.

An old lady was ill, and in my pastoral work I called to see her. The good woman who was nursing her opened the door, and I explained my business. "No," she said, "you couldn't see her. She's getting fretful, and very particular whom she sees!"

\* \* \* \*

## Not Fed High.

In a scattered parish in my pastoral work I called on an old couple about tea-time. Would I like a cup of tea? I confessed that I would like it very much. The dear old soul prepared one, and kept apologizing because she had no jam or cake. I assured her it didn't matter in the least. "Well, sir," she said, brightening, "after all, 'tisn't as if you was one of them that fed high. Anyone can see that!"

\* \* \* \*

## Think Again.

Professor Veddar, of Crozier Theological Seminary, says that some people seem to think that a "preacher should preach, not what he thinks, but what he thinks other people think he ought to think." We think he is probably right; but we think also that in protesting against the slavery of other people's thinking some preachers preach not what they think, but what they think they think. And they think that thinking people can not tell the difference between really thinking and simply thinking that one is thinking! They'd better think again.

\* \* \* \*

## Being a Minister.

Among the many designations by which the man who dedicates his life entirely to the service of God is known, perhaps the word "minister" contains the truest conception of the sacred office. "Minister" means servant. Jesus Christ came "not to be ministered unto but to minister and to give his life a ransom for many." In thus defining his own work the Master has given us the best definition of the work of his ministers, for he that would be greatest among you must be "the servant of all." Young men who are planning to take up the work of the ministry should learn early in that their work is to be one of ministering. They will be best fitted for their work, not by being educated away from the people into a

sphere of life and thought where the people as a mass rarely go, but by learning how the masses live and think and feel and work. The great life work of the preacher is not merely to preach mighty sermons, or to write learned discourses, but to save men from sin and to bring them to lives of righteousness.

\* \* \* \*

## The Sermon.

- I. The Significance of the Sermon.
- II. The Basis of the Sermon.
- III. The Contents of the Sermon.
- IV. The Measure of the Sermon.
- V. The Soul of the Sermon.

What is the fundamental quality or primary virtue of a sermon? We shall doubtless all agree that it is truth, reality. Whatever else a sermon may contain and do it should aim to tell only the truth. But a sermon may contain only truth and yet fall short of what a sermon should be and, in fact, not be a sermon at all. We may therefore say and will doubtless again agree that another fundamental quality of a sermon is efficiency; it should do the proper work of a sermon in instructing the mind, stirring the heart, moving the will and molding the life. If a sermon does not in some measure achieve these ends, there is no use at all in preaching it, however orthodox it may be.

\* \* \* \*

## Giving Wrong Directions.

A woman with a little baby in her arms wanted to leave the train at a little flag station out West one cold winter's day. She said to the brakeman, "Don't forget me." A man there said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She stepped off the train—into the storm.

The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They finally found her on the prairie, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, and they were wrong, and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery.

How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal

truth! Of such who give the wrong directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in his severe denunciation of the scribes and the Pharisees. They are blind guides and the hypocrites, who shut up the kingdom of heaven against men.

Preachers must ever bear in mind their great responsibility.

\* \* \* \*

### How to Preach Christ.

1. The Gospel is a fact; therefore tell it simply.
2. It is a joyful fact; therefore tell it cheerily.
3. It is an entrusted fact; therefore tell it faithfully.
4. It is a fact of infinite moment; therefore tell it earnestly.
5. It is a fact of infinite love; therefore tell it pathetically.
6. It is a fact difficult of comprehension to many; therefore tell it with illustration.
7. It is a fact about a person; therefore preach Christ.

\* \* \* \*

### The Minister's Chief Work.

A minister's chief work is to tell men what God is doing for them, not what Satan is doing against them. Good tidings, not bad tidings, should be the great, constant, dominant, characteristic message of the man of God wherever he goes. Exposure of the enemy, direct attacks upon his methods, should be only incidental to the great, overwhelming announcement of the wonderful gospel offered to men through Jesus Christ. The minister's greatest work and greatest message are positive, not negative. It is unfortunate if any minister makes so prominent the negative or attacking side of his work that he is danger of becoming noted chiefly for that. It is a danger that those who are most loyal to God need prayerfully to guard against.

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### The Work of the Minister.

Among thoughtful laymen there is a growing conviction that the ministry of the church occupies a false position; that it has gone too far in the direction of becoming a universal cure-all agency, and that we shall have to come back to a simpler and higher conception of the office. The ministry is not meant to be a social and philanthropic institution, to organize and run all kinds of movements and campaigns or the external reform of mankind. It is intended to be the soul of the world, not its arms and feet; an inspirer, a teacher, a healer, not an engineer. The minister ought to be—a minister; one who is set apart as spiritual interpreter, teacher, counsellor, and guide to the disciples of Christ. His duty is, in the first place, to deal intelligently with the verities of the unseen, and the souls of men and women. This is no light task, and he cannot accomplish it as he ought to do, if he spends his time in an incessant routine of strain and worry. How can he know of spiritual things unless he is continually exploring the spiritual region—that vast unseen region about which there is still so much to learn? If our scientific investi-

gators, instead of spending the long hours quietly and thoughtfully in their laboratories, were to run to and fro attending meetings of all kinds, or working out social and economic schemes, would the world be much the wiser or better?

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### How to Attract.

At a recent Christian Endeavor Rally in New York City, Rev. J. Wilbur Chapman, D. D., said: "I am but just returned from what, practically, has been a four years' absence from my native land. And out of this opportunity for reaching a just estimate, I can say that all over the world the men who are holding the crowds, the men whose labors are being signally crowned with success, the men who above all others are being listened to and followed, are the men who stand four-square on the Bible as the authoritative Word of the living God, and who are preaching the unimpeachable divinity of Jesus Christ as Son, Saviour and Lord."

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### Neither Altitude, Latitude or Platitudes.

"A preacher should not be a man of altitudes, latitudes or platitudes. Jesus does not propose to submit to a referendum every so often how the Scriptures shall be interpreted by those selected to represent him; neither does he intend to submit to a vote of Greater New York whether the Decalogue shall be abrogated, modified or repeated. It is not for us to stand before the world apologizing for Jesus Christ. It is for us to stand before the world telling people what Jesus Christ told us to tell."

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### The Sensational Minister.

"Roughly, all clergymen may be divided into the sane and the sensational. First of all, the latter is likely not to be sure of his facts, however well informed he may be in theology. Secondly, he has a partiality for discussing things from the pulpit which might be turned over much better in private—his taste, perhaps, is not what it should be. Again, the sensational minister is over-anxious to be talked about and written about, to be buttonholed on the street corner, to be a polite specimen of the man of the world. He wishes to be 'up-to-date.' He would settle, off-hand, problems which balk much abler men than he. He seems unable at times to differentiate between the stump and the pulpit. He would be in touch with all public activities—and he tries so hard to be in touch with them that he gets out of touch with his real mission. We have all seen him and his influence is inversely as the noise he makes."

Dear Dr. Watts is dead. His "Land of pure delight" is faded out. Nobody sings it any more. Who now wants to "climb where Moses stood and view the landscape o'er?" "Death's cold flood" seems to have overflowed its banks and deluged the "sweet fields" of "living green" and "never-withering flowers," where "everlasting spring abides," and where "saints immortal reign." Modern jingles and ragtime are playing the mischief with church music.—S. B. Dunn.



# HOMILETIC DEPARTMENT

## BEST OF RECENT SERMONS

Rev. John Henry Jowett, D. D., Rev. Charles Carroll Albertson, D. D., Rev. J. Addison Smith, D. D., Rev. James S. Snowden, D. D.

### THE CONSECRATION OF OUR WEAKNESS

REV. JOHN HENRY JOWETT, D. D.

Text: "Send the multitudes away." "Give ye them to eat." Matt. 14:15, 16.

It is well to enter into the life of this incident with our eyes fixed upon the Lord. Just now he is peculiarly and specially "a man of sorrows and acquainted with grief." His friend and kinsman, John the Baptist, had been beheaded, and his body had just been laid to rest in the grave. "And the disciples came, and took the body and buried it, and came and told Jesus."

There is something solemnly fascinating about men and women whose way of life has suddenly turned into deep and unexpected gloom. Go amongst the crowded tenements of the working-classes when there is a funeral in the street, and you will see a little group of spectators at the entrance to every court, and another standing at every door. And I think it is more than idle curiosity that prompts their gazing. Their faces tell a deeper story than that. It is the mesmeric fascination of death, and the awed attractiveness of men and women who have been in its presence. We think of those who have passed into sudden gloom and sorrow, and we say to one another, "What do they look like? How are they standing it? What face have they in front of the new foe?"

May we turn these reverent questionings upon the Master himself? How is it with the Lord? "They came and told Jesus." How did he take it? "He retired into a desert place apart." And there the curtain falls, and that is all we know. And yet we know something more about these desert exercises of the Lord, these seasons apart, when he has left the multitude and gone away into secret isolation. He retired into the untroubled presence of his Father, and there he laid down his sorrow, and there he steadied his heart in the fruitful fellowship.

And how did he emerge again? How do many men emerge from the oppression of a sore affliction? When they are seen again among their fellows there are harder lines in their faces, drier tones in their voices, more bitter expressions upon their lips, a severer exclusiveness in their lives. Many men are narrowed by their sorrows; they are benumbed by them. How is it with the Master? "And coming forth he saw a great multitude, and had compassion on them." How beautiful and gracious the issue! A great sorrow fell upon him, and he had a season alone with the Father, and he emerged again with rivers of compassion. He trode the wine-press alone, and others drank the wondrous juice of the grapes. Sorrow had enriched his pity and had made his heart more sensitive to the needs of others.

"He had compassion on the multitude." And the multitude consisted of men and women and children who had been out and about since the early morning, and the long fast had left them faint. The intense excitement had strained their nerves; and yet wonder had succeeded wonder, and the heightening moments had made fresh draughts upon their physical reserves. Among them were many who had been healed by the Lord, and around them were gathered their joyful and boisterous friends, laughing and weeping, and scarcely knowing whether they were in the body or out of it! And now it was eventide; the red light of the sunset was flushing the hills across the water; the cool night air was stirring; and the little ones were looking tired, and the older ones were getting faint. And the disciples came to him, saying, "This is a desert place and the hour is now past. Send the multitude away into the villages that they may buy themselves food."

I. Will you please mark that this counsel does not reflect a want of sympathy? On the contrary, I think it reflects the spirit of compassion. Why should the disciples have thought of the fainting multitude at all? They might have been so absorbed in the Master, so occupied with their peculiar dignity as his immediate followers, so concerned with their own interests, so lifted up with pride, as to be utterly oblivious to the needs of the vast multitude about them.

There is not one of us who does not know that our self-centeredness can eclipse a crowd. Our self-seeking can make us unconscious of the multitude. We can be so selfish, so self-indulgent, that we have no perception of the multitude at all, and we can therefore never appreciate its need. Round about us there is a vast crowd of pain-stricken people, and of pilgrims who are fainting by the way, and a greater crowd still of folks who are spiritually desolate and destitute. It is something to be able to see the crowd, to mark its hunger, to recognize its needs. And, therefore, this much we can say about the disciples. They felt the night wind and knew its significance. They saw the tired faces of the women and children, and the pinched faces of the older folk, and they had a sensitive discernment of their urgent need. And so they said in kindly compassion, "Send the multitude away, that going into the villages they may buy themselves food."

II. "Send the multitude away." Along with their sensitive discernment of the need they had a paralyzing conception of their poverty. They appeared to say to themselves, "The need is real, but the task is gigantic! Our resources are only a handful, and it cannot be done!" Did you ever read a more discouraging summary than that which they presented to the

Lord? The place is barren, the time is late, the people are many, the need is great!

Have you ever met this type of men on committees? They are not obstinate men, not unsympathetic men, but they are the haunts of timidities and fears. They are forever drawing dark and melancholy pictures, and they add feature to feature in the gloomy scene. You remove one difficulty and they introduce another. "The need is great!" Still, a little to each may stop the pangs. "But one hour is past!" But the light may hold out for another hour. "But it is a desert place!" And so on, and so on, through all the scales of minor music to the last profound and dolorous tone. Yes, we know these men on committees; perhaps we have all played their gloomy and disheartening part.

Let us rank ourselves with the disciples. How often this has been our demeanor in the face of gigantic tasks! We are not hard, but we are limp. We are not insensitive, but we are hopeless; we are not unsympathetic, but we are not the children of firm and holy expectancy. We have only five loaves, and nothing can be done.

III. Now, we are quite conscious of the mistake of the disciples. We are aware of the tremendous gap in their reasoning; they have left out the Lord! They counted their five loaves, and there the reckoning ended. They counted their five loaves, and they left out the Lord of the harvest. It is always a good thing for us to recognize our weakness. All effective enterprise begins in the knowledge of our limitations. "Blessed are the meek, for they shall inherit the earth." Yes, it is a good thing to recognize our weakness. It is a better thing to recognize the strength of the Lord. It is the best thing to link our weakness to the Lord's strength. The Lord demands our weakness, and he will have it. Because we have only a little, he will not have us lie in hopeless indolence.

IV. "How many loaves have you?" "Five." "Bring them hither to me." He demands a perfect consecration of the little we have. He will not give us a pound if we withhold the penny. If the five loaves are kept back, the multitude will not be fed. Bring the little you have; sur-

render your weakness. We want more consecration services of our trifles, of our pennies and nickels, of our five loaves.

The Master calls for our material possessions. "The rich may bring their wealth;" but he wants the two mites. St. Theresa wanted to build an orphanage, and she had only three shillings in her possession. "Bring the three shillings!" Hear what she says as she brings the consecrated trifle. "With three shillings Theresa can do nothing, but with God and three shillings there is nothing which Theresa cannot do!"

The Lord calls for our mental endowments. "But my will is very weak!" "Bring it to me, and I will transform it into a pillar." "My conscience is very dim and dull, often flickering down like a smoldering candle!" "Bring it to me, and I will make it burn steadily as a star!" He calls for our spiritual property, however slender it may be. He asks for our love, even though it be like a stream in time of drought. "In the smallest genuine grace there is wrapped up boundless possibility." Yes, he will have the consecration of our weakness. "There is the multitude!" "Bring your five loaves to me."

V. And so the Lord takes our littlenesses, and he turns our poor equipment into an adequate supply for the multitude. The Lord of the harvest lays hold of the five loaves, and they are indefinitely multiplied. You take your little handful of seed to your Sunday School class, and, as you gaze upon it, it seems so impotent. But reckon the Lord of the harvest is with you, and that addition makes you omnipotent! You speak a word of kindness and you think it almost worthless, but think that the Comforter is behind it, and the range of our influence is infinite. This is the healthy way of reckoning; it is God plus our weakness! It is the sling and the stone, but, directed by omniscience, they become powerful to the bringing down of giants. It is the cup of cold water, but, given "in his name," it becomes linked to the Master of the race.

My brethren, if we have the Lord at our back the vast multitude can be fed, the task can be executed, the problems can be solved. "They were all filled." Men, women and children all served, and all ages received their sufficiency. Our sufficiency is God.

## THE MOMENTOUS DECISION

REV. CHARLES CARROLL ALBERTSON, D. D.

Text: "But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions." Matt. 19:22.

The young man of this incident is one of the most pleasing figures in all the New Testament. He charms us with his character, with his gracious manner of approach, and with his words. He is clean of hand and pure of heart. It is much for any youth to have lived honorably. It is more that one of great wealth, to whom temptations must have been both numerous and alluring, had kept his record stainless.

Virtue and praise belong of right to one who, arrived at manhood, has observed the code of ethics touching things that are pure and lovely, and of good report. This youth had obeyed the physical code. A modern poet states it thus:

Cherish thy body well

'Tis holy citadel

Whereon—wherein—doth dwell,

Above the sod,

More than the spirit bright

Or soul's refulgent light;

Read, as my fingers write—

"Within is God."

He had observed the social code, had respected the social hedges. This is the law that says, "Honor the wife, the sister, the daughter of another as you would have your own honored."

He had observed the ethics of trade. There is a code of commerce. It teaches that absolute truth and justice between man and man are the only guarantee of permanent prosperity.



Having kept these laws, what had he failed in? He was conscious of some deficiency, else he had not come to Christ. Was he proud? Not so; for he came humbly to the Master. Was he profane, rebellious? There is nothing but reverence in his attitude toward Jesus as a religious authority. What then was the secret of his discontent? He did not know. His "What lack I yet?" proceeded from the depths of a restless spirit.

Whatever it was this young man lacked, and whatever it was he expected when he came to Jesus, he went away sorrowful. There was no need for him to come again. There was a definiteness, a conclusiveness, about the Master's dealing with him that called for no further light or leading. (This was characteristic of all Jesus' conversations with inquirers; he left no question unanswered.) So far as we know, when the young man went away he went away into darkness; not the darkness of immoral living, which is both darkness and slime, but into the darkness of indecision, of reluctance to pay the price of supreme opportunity, of unwillingness to suffer the loss of what he had learned to love more than he loved perfection. We have no warrant for believing that his refusal was an absolute turning away from God. But it was a turning away from the highest standard. Jesus said, "If thou wouldst be perfect," and by going away the young man virtually said, "I will not accept the terms; I will content myself with something less perfect than this teacher holds before me."

I. This is the tragedy of it. Here is a youth ambitious to excel in the fine art of living. Jesus gives him to see what he might be and do. He sees in one glorious moment of revelation the future under Christ's guidance, considers the conditions and turns away. Jesus takes him at his word, and does not call him back to suggest that the thing is any less difficult than the young man thinks it is. But the Master follows him with his eyes until he disappears at the turn of the road; follows him in thought still longer, and says to his disciples, with sadness in his voice, "How hard it is for those that have abundance to enter my Kingdom!" This is neither a dark saying nor a hard saying. It is hard for those who have riches to enter any kingdom, entrance to which involves the sacrifice of ease and pleasure; the kingdom of athletics, or of music, or of art, or of literature. This young man refused to enter a kingdom which at that moment demanded the utter abandonment of all things else; a kingdom which at all times requires the dethronement of self.

Self is a great inclusive word, and comprehends all that panders to our pride, all that ministers to our vanity, all that feeds our gross desires, and all that stands closest to us in the secret places of desire. In effect, Jesus said, "I cannot take you into my discipleship until you have separated yourself from that which would otherwise occupy the chief place in your affections." He could not do otherwise. "Forsaking all other, keep thee only unto her so long as you both shall live," are the words of the marriage ceremony. "Forsaking all others, wilt thou come after me?" said Jesus to this inquirer. "Not all others," he replied, and turns

away. This was the great refusal, the foolish and fatal refusal.

II. Consider what the great refusal included.

1. It was a refusal of friendship. What would it not have meant to this young man to be the friend of Jesus, the close friend and comrade of the warmest heart that ever beat! Strength of affection, loving fellow-ship, endless inspiration, an impulse to goodness and to greatness—all this he forfeited as if it were a little thing.

2. Moreover, it was a refusal of instruction. This is the commonest mistake of men, and especially of young men—the refusal to learn. Books which contain the golden thoughts of noble minds lie unopened on our shelves while we pore over pages of cheap talk in cheap papers. Lectures in which scholars and statesmen discuss the world's greatest themes are deserted for plays which merely amuse us for an hour. Education in this land is free, yet truant officers are frequently defeated in their efforts to induce children to attend school, by the indifference, and even hostility, of parents. Superintendent Maxwell says that 40,000 boys and girls in New York City leave the public schools every year before they finish their course, most of them at the end of the sixth year. Think of taking a child out of school at fourteen because he can earn a pittance, and dooming him for life to incompetency! The chances are that such a child will never rise above the crowded ranks of the unskilled.

He who neglects his Bible is refusing instruction. There is one book in the Holy Scriptures which, if it were mastered by every man who aspires to worldly success, were worth its weight in platinum—the book of Proverbs—yet the world is lamentable ignorant of it. Poor Richard's Almanac is good for a young man to "read, learn and inwardly digest," but it is a primer compared with the book of Proverbs. There are three chapters in Matthew which contain the indispensable conditions of happiness; yet the Sermon on the Mount is discarded for the vulgar wit of books with alluring titles. There are three chapters in John which contain more comfort for the troubled soul than all the other writings on earth combined; yet the dust gathers on the Gospels while we run after strange gods labeled "Spiritualism," "Theosophy" or "New Thought." We refuse to be instructed, and the deepest shadows are made when we turn our faces away from the light. He who turns away from Christ turns away from the light of all worlds.

3. Then the rich young ruler's refusal was the refusal not alone of friendship and of instruction, but of distinction. Jesus needed men like him to be his apostles. He needs them now. He never needed them more. The world is hungry for spiritual leadership. The air is full of messages from the unseen which need vision to read and skilful tongues to interpret. Commerce calls us, and we quench the spirit of prophecy. There are multitudes of men in business and in politics whom God called to preach, and they refused. An American statesman of high renown, still living, confessed not long ago in personal conversation with a friend that he was conscious of a call to the ministry when he was nineteen years of age. He has not been without his rewards in political life; but the

same capacities would have been employed in largest measure had he yielded to that early voice. It may be true that there are men in the ministry who were better engaged in business, but that only makes more painful the refusal of the truly called. The rich young ruler might have been not only the friend of Jesus, the companion of John and Paul, an apostle of the Master of all truth, but a builder of empires, a spiritual world-ruler under God.

Few names have come to us out of that ancient world, but the names that stand for vital power in history are, for the most part, the names of those who left their all and followed Christ. Some of them had not much to leave; but the little of the poor is as much to them as the abundance of the rich. Peter sacrificed as much when he left his boats and nets as this rich young ruler would have sacrificed had he left his houses and lands and titles and income. Paul sacrificed as much as this youth was called upon to sacrifice—scholarship, reputation, friends, home, health, comfort, life itself. And Paul made a good bargain at that.

Are we sometimes tempted to pity the missionaries in Africa, or India, or China, or Korea? I think they pity us. They have meat to eat that we know not of. They drink of satisfactions that we do not taste. Our God is a jealous God; the less we have of other good, the better he proves to us; the fewer other friends, the better friend he is. Moreover, it is no mean honor to be the Lord's foreign ambassador. He is the creator of new social and moral orders, and neither Columbus nor Cortez is surer of earthly immortality than he. He is a discoverer of new dominions on which he plants the banner of the conquering Name.

4. The rich young ruler's refusal was a turning away from friendship and instruction and the distinction of heroic service. All this is involved in the rejection of Jesus by the modern man. Life on the highest level is life in league with Christ. The only power that penetrates our elemental life is the power of God. The only law that covers our vital relationships is the law of God. The only institution worthy of our uttermost loyalty is the Church of God. The

most of us have let God into our lives superficially. But the shallows are not what he wants. Where do we live? In our loves and hates; in our desires and imaginations; in our pleasures and treasures; in these and not alone in our emotions and devotions God demands the throne. If he is asking entrance into any sphere or realm of our lives now, and if we shut him out, we are going away into the sorrowful company of the rich young ruler who made the great refusal.

Emerson once said: "America is only another name for Opportunity." In a deeper sense than the Concord philosopher used the term, the same is true of Christianity. From the first day of our allegiance to Christ, his Spirit speaks to us, saying, "Behold, I have set before thee an open door." He is blind who does not see in an earnest Christian life innumerable paths leading to glory and honor and immortality. Talk about the investment of influence! No one of us has any gift of speech or song, of friendship and leadership, or exhortation or instruction, no one of us has any personal or social power, no one of us has any strength of body or grace of mind, which may not be invested in the august and immovable kingdom of God. The deepest and keenest regret of many a life is that, like the rich young ruler, it turned back from the supreme investment at a time when heaven and earth were calling, and when the Christ of God was saying "Enter now."

We may meet with reverses in business. We may suffer losses in commercial investments. The faithful follower of Jesus Christ finds life all gain. Even his losses become profitable. The bitter turns to sweet, and adversities prove blessings in disguise. Faith is the true philosopher's stone that turns everything it touches to gold. Viewed under the aspect of eternity, Jesus gave the young man of the text not a task, but a chance; a great and certain chance to lay hold on eternal life. Turning away from it, though he may not have chosen evil, he chose the inferior good. "The inferior good is the fatal enemy of the best." Perfect obedience to the perfect will of God—this alone is earth's and heaven's best.

## SELLING THE SOUL

REV. S. ADDISON SMITH, D. D.

Text: "What shall a man give in exchange for his soul?" Matt. 16:26.

Scores there are who sell the soul. There are seething thousands who, ignoring its transcendent value, barter away the soul for trifles as thin as air.

I. There are those who sell the soul for the madness of ambition. Ambition is a grand trait within proper limitations. In one view it is the outstretching of the wings toward highest things. In this view ambition holds a presumptive argument for the immortality of the soul. There is a sense in which by ambition the soul feels after God. Up to this point how splendid is ambition, but when allowed full swing how fatal this mad passion becomes. Milton in his matchless epic brings out the peril when ambition is permitted to master the soul. In his superb picture of the archangel in ruins we

gaze upon one who has allowed this dangerous passion to take full possession. Completely mastered by this massive passion the lost angel gives expression to a line that some regard the most majestic in its audacity in all the literature of the world, saying that he "would rather reign in hell than serve in heaven."

In this bold language we see what ambition is and can become when allowed full sway, for when the climax of the raging passion is reached God is forgotten and all the hopes of the soul are bartered away on its dazzling altar.

Think of Cardinal Wolsey. This one advanced up and up until he carried Europe in his vest-pocket. From the hour he was appointed chaplain to Henry VII to the time when Henry VIII makes him Archbishop of York, his career is a surprise. All this kindled his ambition to the point of peril. Wolsey continued to advance in



splendor of state until he had eight hundred servants, among whom were ten lords, fifteen knights and forty esquires. All this inflamed his passion of ambition, and he aches to go still higher.

Not satisfied with being political master of Europe, he pleads to be supreme in the ecclesiastical world. He is almost wild to be the head of the Roman See. So much for his ambition. Though it failed, though he blamed Charles V for defeating his plan to be pope, yet only see how this giant passion wrecked the soul of this great man. Before the close of his career, loaded with agony at the way Henry had treated him, loaded with the charge of treason, he outpours his soul in a wail that moans all through English history, leading us to think that he had bartered away his all at the shrine of mad ambition.

So with Cardinal Mazarin. On the altar of mad ambition he sells his soul. This celebrated man became a member of the French cabinet through the work of Cardinal Richelieu. This cardinal made him one of the executors of his will, and during the minority of Louis XIV Mazarin had charge of public affairs. He was a brilliant student of public problems. He was at home with all the complex equations that touched the Italian states, and with those of France and Spain.

His high station, great abilities, and towering ambition stirred the nobility of France, and they struggled for his overthrow. And think of this great man as the last hour draws near! Ambition had eaten out his soul, and he aches over the vastness of his doom. Before sweeping into the presence of God he cries out: "Oh my poor soul, what will become of thee? Whither wilt thou go?"

So with Caesar Borgia. This infamous man was the natural son of Pope Alexander VI and was made a cardinal, but this he resigned in order to have greater scope for his ambition and excesses. After this, Louis XII, of France, made him Duke of Valentinois. Borgia gave full swing to his mad ambition, but in the year 1507 he stretches for his last long sleep, and what a picture he is on that dying bed. The effort of his life was to sell his soul, and that dying bed tells us he succeeded. Before going out amid the midnight of the future, he exclaims: "I had provided for everything in life except death, and now alas, I am to die, although entirely unprepared."

II. Others sell the soul for the glory of political power. How important the state! Upon its well-being society, the home, and religion largely depend. When kept within proper bounds political life and toil are noble. With clean hands and a pure heart, they may minister to the advancement of a world. Though all this is true, yet how full of peril is political life. On this dazzling altar thousands have bartered away the soul. This mad passion in the breast has, like Aaron's rod, swallowed up all the rest. This passion can so master the soul that God is forgotten, and the august, momentous issues of the eternal morning are laid on the table. The politicians may not begin as did Lycurgus of Sparta with the dogma that the state is supreme, but they practically end with this, having wrecked the soul for both worlds.

Think of the history of Greece. The brilliant Alcibiades is consumed with the passion for political power. This masters him so completely that everything must down before it, and hence the Peloponnesian war, and Athens, the representative of democracy, and Sparta, the representative of aristocracy, roll together in gore while widows and orphans wail in the wildness of Grecian woe.

So with Alexander the Great, who came on the stage about one hundred years after Alcibiades. This intense passion fires young Alexander, and when he sees his father, Philip, achieving such wondrous political victories he weeps, saying: "My father will leave nothing for me to do."

After the assassination of his father he mounts the throne at the age of twenty, and then this red-hot passion records its mortgage, and amid the madness of the hour God is forgotten and the brilliant man weeps because there are no more worlds to conquer.

So in Roman history. Catiline loses his head over the glory of political power. At last he gains the position of praetor, then next is made governor of Africa. This drives his hot blood up to fever heat, and he pants to be made consul. This passion so consumed him that on being disappointed in his plans, he determines to throw up his life, his soul, and the lives and souls of others, and plans to plunge Rome into political revolution, to murder Cicero, and all others who stand in the way of his wild dream of power. This fire burned within so intensely that his face became a dial-plate of woe, crime and revenge. As he falls in battle we see one who threw away his chances for both worlds on the altar of political power.

So in English history. Think of the War of the Roses. The dreadful conflict between the Houses of York and Lancaster, the war that began in 1455, and lasted thirty years, that war that cost England one hundred thousand lives, eighty princes of the blood, and that almost ruined her nobles, sacrificing them on the field or the scaffold. One can study out the causes that led up to that conflict, the claim of opposing fractions to the crown, but at the same time he can see also the mad love for political power, at the shrine of which no doubt scores were wrecked for both worlds.

So in French history. Think of such a monster as Robespierre, that cruel name that brought a chill to the bravest hearts. Dazed with the glamor of political power, only see how this burns out his very soul, making him dead to human feeling—so much so that he sends 1,285 persons to the guillotine in Paris in one month and seven days. As leader in the infamous Jacobin club, he reddens his hands in the blood of his own king and queen. Before this wretched life ends on the scaffold in July, 1794, this monster, who had thrown up his interest for the endless future in order to carry out his wild political dreams, exclaims: "What a memory shall I leave behind me," and then tells us that life is a burden to him.

III. Others sell the soul for the love of gold. Money is a grand thing. It can be used to achieve magnificent ends. It can wipe the crystal tear out of the eyes of the widow and orphan. It can help forward the world, in art, in music, in civilization, and religion. It can

make our weary old world, which sin has almost ruined, radiant with the light of the heavenly portals. Since this is true, noble is the gift of those who can make money in an honest legitimate way. What a power gold can be for good, and for God!

In one view it lies at the basis of the progress of the world, for all commerce, trade and society depends upon money. But when this proper love of gold is turned into madness for greed of gold, when every other end must side-track, then this demon becomes perilous to the soul. How many there have been, and are now who have for the love of money shivered all hope for a bright hereafter?

Think of that famous man, Cardinal Beaufort, the man of noble blood, the son of John of Gaunt, Duke of Lancaster. How great were his riches! He was known as the rich Cardinal of Winchester. It is generally believed that he was involved in the murder of Humphrey, Duke of Gloucester, which was attributed to poison. The passion of his life was to make money. Gold was his god. In the midst of his career, death laid his chill hand upon him, and one has given us the picture of the last scene. Amid anguish that no language can express he exclaims: "And must I then die? Will not all my riches save me? I could purchase the kingdom if that would prolong my life. Alas, I have thought of nothing but accumulating wealth." Amid the agony of the second death, he turns to plead with his friends to pray for his soul, and then all was over.

Moreover, think of the great Duke of Marlboro whose passion for money became so giant that it almost gave him heart-trouble to spend a penny. With his great fortune he would walk in the rain to save sixpence. But in order to see this wild passion at white heat think of the famous misers. Think of Elwes, the London miser, the man who allowed gold to take the place of God in his life. This one when worth near one million would walk the streets of London in such rags that people, thinking him a beggar, would drop a penny into his hand as they passed. Think of Daniel Dancer, another miser. This one became so mad after money that he would not secure sufficient food. He would dine on three boiled eggs, and warm his old pancakes by carrying them in his pocket. Yes, manifold thousands sell the soul for money.

IV. Others sell the soul for pleasure. Such

ignore the present and eternal hopes of the soul to live for the passing moment. They live for that which inflames, for that which appeals to the lower nature. For a moment with raging passion, they are willing to barter the soul.

Practically such was Chesterfield. In his bitter end we can find a sermon more dynamic than Gabriel could preach, standing on the steps of the heavenly throne. Born to rank, wealth, and talent he had much in his favor. He was so richly dowered that he was appointed ambassador to Holland after he became a member of Parliament. Then he was created Lord-Lieutenant of Ireland, then one of the secretaries of state. His wealth was so great that he possessed the richest room in London, in Audley Street, and the finest private garden in that great city. But this wonderful man lived only for pleasure, and hence his wall when the sunset of life is near at hand. Before touching the mystic sea to pass over to the other side, he wrote that "he had been as wicked and as vain as Solomon, that he would think of nothing but killing time as best he could, since it had become his enemy," and then came the awful plunge into the other life, without God and without hope. Yes, many like Chesterfield sell the soul for the fleeting pleasure of time.

We have seen that some sell the soul for the madness of ambition, others for political life, others for money, and others for pleasure. Are any of us selling our soul in these ways? Are we shutting out God from the life? Are we turning away from serious things to play with the passing shadows of time?

Long years ago a Greek nobleman made a feast to his friends. As the festivities were beginning, a messenger entered in great haste with a letter, telling the nobleman to read the letter at once, as it dealt with serious things. It really disclosed a plan to murder him in cold blood.

"Serious things tomorrow," said the great man as he cast the letter aside to take his cup of wine. His indifference to the plea of his friends was fatal, for before the feast was ended his enemies rushed in and took his life.

There are serious issues before us all. It is a serious matter to close up the records of life, and pass into the presence of God. May we have grace to make full preparation for that august hour! So may we do for Jesus' sake! Amen.

## WHY DO WE GO TO CHURCH?

REV. JAMES H. SNOWDEN, D. D.

Text: "As his custom was, he went into the synagogue on the Sabbath day." Luke 4:16.

We go to church for various reasons. It is seldom that we act on a single motive in any line of conduct, but we are lured or driven on by a complex play of instincts, desires and purposes.

### I. Unworthy motives.

We may go to church for unworthy motives. It is a good place to see and be seen. Our eyes are eager for sights and scenes, color and movement, and many people would like to have all life one continuous moving picture show. The church is a place of variety and activity,

and to many it is a pleasantly exciting divertisement. Outer dress is more striking and important than inner personality and is the main object of interest to some people. The motive of seeing and displaying dress is not wholly absent from the minds of some worshipers. Pride and vanity mix their baser elements with purer motives. The consciousness of being well dressed is a comfortable part of some people's religion. They are more conscious of the latest style of their outer garments than of the purity of their inner robes of righteousness. They would rather conform to the newest fashion plate than to be transformed in their minds. They would rather look down with haughty su-



periority upon their poorer neighbors than look up in humility to their Lord.

Another unworthy motive for going to church is to conform to social standards of respectability. Attendance at church in many communities is a sign and standard of good character. It means social standing and business integrity. It is a card of entrance to the best society and an advertisement of trustworthiness in business. Going to church is fashionable in many communities and circles. The cross, once an instrument and sign of shame, is now a jeweled ornament. Many a worldly church member would no more omit going to church than she would omit wearing her diamonds. This motive easily passes into the Pharisaic spirit, and then one goes to church to advertise his superiority in righteousness. Jesus noted these motives in the Pharisees who wore broad fringes on their robes and ostentatiously prayed on the street corners.

It is not averred that these unworthy motives are consciously cherished and exercised. Hardly any one would deliberately go to church for these motives alone. But they are insidiously mixed with better motives, and they may in some degree lurk in our hearts and tincture our best moods.

## II. Social motives.

Religion is an intensely social life and the church is a social center. It draws together people in close personal relations and activities. It is a break in the mononony of life and work and affords welcome, rest and relaxation. It widens the circle of acquaintanceship and friendship and brings one into pleasant and stimulating contact with others. All the services of the church are of a social nature, as they join the worshipers in a common service and give opportunities for personal greetings, and some of its meetings are specially of a social nature. Many of its activities unite people in common work and pleasure. The average church is especially a social center for young people and gives them opportunities to meet and grow acquainted and work together. In many communities the church is the chief social clearing house. This social side of the church is one of its important uses and is often a measure of its efficiency. A cold unsocial church comes to be known and shunned as such, and a warm church radiates its welcome to everybody and people are drawn to it as they are attracted to the sunshine. This social motive is worthy in its place and is a true reason why we should go to church.

## III. Intellectual motives.

The church is a school and appeals to our minds. It has a great book, containing the richest and sublimest literature in the world and treating the greatest questions of life and throwing on them light from heaven. And it has a great teacher, one who spoke as never man spake, the light of the world who illuminates for us the way of life. The pulpit discusses the great problems of life with considerable fulness of information, soundness of reasoning, freshness of illustration and aptness

of application. It is not dealing in outworn dogmatisms, but with truth in its up-to-date and vital forms. It claims no special privileges and favor, but it is fair in its methods and fearless of results. So far from having lost its place in our modern life, it was never more influential than it is today. It is a constant education to sit under the ministrations of a representative Christian pulpit; it is ordinarily occupied by a man of exceptional ability and education and power. People who go to church are of a superior grade of intelligence, and one reason for this is the constant intellectual stimulus and training they receive at its services. If we want to be intellectually alive and alert and to keep our brains broadening, we should go to church. We shall there get some intellectual bread compared with which the Sunday newspaper or latest novel is chaff.

## IV. Spiritual motives.

Social and intellectual motives are subordinate; the main motives for going to church are spiritual. Other centers could afford social attraction and intellectual stimulus, but no other institution could minister to the deepest needs of man. The farm and factory feed our physical life, the home our affectional life, the school our intellectual life, but the church feeds our moral and spiritual life. The message that it rolls out over the farms and through the schools is that man cannot live by bread alone, but must have every word that proceeds from God. The use of the church in the world is to tell man that he is greater than the world. It is the only institution that has a spire pointing towards the sky, a finger feeling after the infinite. The need of God is universal in the world and under every sky it has reared altars of worship; and the sense of human sin has laid sacrifices on these altars and stained them with blood. These universal human needs find their full expression and satisfaction in the church, where Christ is presented as the Son of God, showing us the Father, and as offering himself for our cleansing and pardon. In faith, on, and fellowship with, him our religious needs are fully satisfied and all life is lifted to its highest level of attainment; for Christian faith is a pervasive force that purifies and strengthens and enriches all the aspects and activities of life.

We should go to church to worship; to perceive and appreciate and express our sense of the "worthship" of God, as the word means; to reverence him; to enter into relations of personal fellowship with him in faith and communion and obedience; to declare his praise; to repent of our sins and renounce them before him; to obtain pardon through his atoning grace; to learn his will; to receive clearer and loftier visions of truth and obedience that will lead us on to victory; to obtain comfort in our sorrows and help for our burdens and battles; to have our hearts kindled with new courage and inspiration for the daily work of life; to strengthen and enrich our human brotherhood; and to go out with a new sense of the divineness of life and of the splendid vision of the Kingdom of God in the world and to live this life worthily and serve in this kingdom.

## TOPICS AND OUTLINES.

The Men's Bible Class of the First Presbyterian Church, Springfield, Mass., put out a "folder" with the following topics for the first six months of the year:

### January.

Meetings led by Rev. G. H. McClelland.

2. The Investment of Time and Talents.
9. The Bible Put Into Life.
16. A Man's Associations.
23. A Man's Amusements.
30. The Principle of Honesty.

### February.

Meetings led by Prof. G. B. Affleck.  
(God in Nature)

6. The Point of View.
13. Lifeless Matter.
20. Living Matter.
27. Man The Acme of Creation.

### March.

Meetings led by Rev. G. H. McClelland.

5. Elements in Character Building.
12. A Man's Beliefs.
19. A Man's Reading.
26. Psychological Aspects of Temptation.

### April.

Meetings led by Prof. W. J. Campbell.  
(God in Society)

2. A Man's Value to Society.
9. The Church's and Society's Unfinished Tasks.
16. The Challenge of the City.
23. Immortality.
30. The Challenge of the Country.

### May

Meetings led by Prof. E. N. Best.

7. The Church a Field for Service.
14. Service in the Sunday School.
21. Service in the City.
28. Service in the World Abroad.

### June.

Meetings led by Rev. G. H. McClelland.

4. Convictions, How Attained and Lost.
11. Habits, the Laws of.
18. Personal Purity.
25. Is The Church Necessary to Christianity?

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The Methodist Episcopal Church at Sloatsburg, N. Y., bought a new organ and had a gift of two oak hymn-boards, and of two silver offering plates. At the first Sunday evening service when all were used they had a special, original dedication service for the three, consecrating them to the use of the church and the service of God. A suggestion in the printed program that the first use of the plates (which were given by a son in memory of a father who had been a member of that church for forty years) be made occasion of a memorial offering, resulted in multiplying the usual offering by twelve.

## SERMON TOPICS.

Suggested by Bishop E. R. Hendrix as adapted to Youth.

Joseph, the Man Without a Country.

Hannah, the Old Testament Madonna, and Samuel.

Solomon, the Wise Fool.

The Bodyguard Apostles.

The Boy With a Lunch Basket.

The Big Catch of Fishes.

Augustine and His Mother.

Luther, the Miner's Son.

Livingston, the Weaver's Lad.

Wesley, the Son of a Wonderful Mother.

Rev. Harry C. Prugh, pastor of Plum Creek Presbyterian Church, Parnassus, Pa., has been preaching a series of sermons upon Practical Christianity, with the general text, 2 Tim. 2:19. The special topics and texts are: Awake to Righteousness, 1 Cor. 15:34; The Christian and Amusements, 2 Cor. 6:17, 18; The Christian and the Dance, 1 Cor. 10:31; The Christian and the Card Table, Gal. 6:7; The Christian and the Theater, 1 Cor. 3:16, 17; Phil. 4:8; The Power of a Holy Example, Heb. 12:1, 2.

## THREE GROUPS OF SPECIAL SERMONS.

Rev. Ora A. Price.

Union Congregational Church, South Weymouth, Mass.

### I—Church Life.

March 12—The Christian Church, Its Life, Its Purpose, Its Mission.

March 19—A Church Conscience; How Shall Church Finances Be Conducted?

March 26—A Church Benevolence; How Much Shall We Think of Others and Who Are the Others?

April 2—Union Church—What It Wants to Do, and What It Needs to Do It; How Much Shall We Think of Ourselves? Come to Church Sunday. Every Member Canvass.

### II—Teachings of the Master.

April 9—Jesus, the Great Teacher.

April 16—Palm Sunday. Triumphs and Tragedies.

April 23—Easter Service. Morning worship and Sunday School Service combined. Short sermon, Living as Dead; Attaining to the Resurrection. Communion and admission of new members.

April 30—Jesus, the Supremacy of Character.

May 7—Jesus, the Life Eternal.

May 14—Mother's Day. Special sermon for mothers. Honor to Whom Honor Is Due.

### III—Christianity and Internationalism.

May 21—New Era In Human History, or The Greatest Problem of the Twentieth Century.

May 28—Real Causes of Europe's Tragedy.

June 4—Bible and the War.

June 11—Children's Day Service.

June 18—Christianity and Militarism.

June 25—What Shall We Do? The Right Kind of Preparedness.

July 2—Social Value of Freedom. Patriotic Service. \* \* \*

Rev. W. V. Nelson, pastor of the First Church of Christ, Grand Rapids, Mich., has preached a series of Trade Sermons for workmen of all trades and their families. Following are the classes and topics:

1. Electricians—The Greatest Light In the World.

2. Bakers—The Wrong Kind of Leaven.

3. Bartenders—Christ's Words, "Give Me to Drink."

4. Grocers and Grocery Employees—Christ's Words, "Give Ye Them to Eat."

5. Department Store Managers and Employees—The Merchant Woman of Thyatira.

6. Lawyers, Judges and Court Employees—Christ on Trial.

7. Bricklayers—The Cornerstone.



# PRAYER MEETING DEPARTMENT

## The Mid-Week Service.

Announce the subject as "An Evening with Bible Firsts." Give out the following questions to fifteen different persons adding to each, "Tell one thing we may learn from his (or her) life." Give some of the easy ones to boys and girls.

### Who Was the First—

1. Man? 2. Woman? 3. Murderer? 4. Great ship-builder? 5. Hebrew? 6. Jew to rule Egypt? 7. Great law-giver? 8. Jewish general to take a walled city? 9. General to win a battle with men armed with pitchers, torches and trumpets? 10. Woman judge? 11. King of Israel? 12. To build a Jewish temple at Jerusalem? 13. Jew to be arrested in Babylon for praying to God? 14. Jerusalem wall-builder to refuse to leave his work to please his enemies? 15. Man to read the Scriptures to a large crowd gathered on the public square?—C. A. McKay, pastor Greenwood Union Church, Greenwood, Mass.

## I. GIVING.

### Paul's Argument for the Collection.

1 Cor. 16:1-4; 2 Cor. 8-9.

### Expository Notes.

**General background**—Paul is very much interested in the raising of a collection for the Christians in Jerusalem. They probably were of the poorer class, many of them, and their acceptance of Jesus Christ as the Messiah of the Jews may have thrown them out of their chances of a livelihood.

In Paul's letter to the Corinthians he uses all his skill in argument and persuasion to inspire the members of the Corinthian church to open their pocket-books for a liberal contribution for the poor of the mother church at Jerusalem. When the apostles in Jerusalem had endorsed Paul's mission to the Gentiles, they had made this request of him, to which he had eagerly acceded. Gal. 2:10. To make good his promise to the apostles, Paul here pulls every string of influence which his subtle knowledge of human nature puts into his hands.

**Special studies.** 1 Cor. 16:1-4—Here is a brief notice of Paul's desire, given to the Corinthian church in calm, colorless fashion. He makes a suggestion as to the method of collection, and forestalls possible criticism by announcing his own lack of connection with all details of collection or transportation of the money.

2 Cor. 8-9—Apparently Paul suspected or knew that the Corinthians were not responding to his request in proportion to their ability. From hints in these two letters we judge that these disciples in the busy commercial city were, in Paul's view, rather inclined to avarice. But he does not apologize for asking money of them.

1. 8:1-5—He appeals to the spirit of emulation. He tells them what others have done. He holds up the Galatians to the Corinthians, 1 Cor. 16:1; the Macedonians to the Corinthians, 2 Cor. 8:1, 2; the Corinthians to the Macedonians, 2 Cor. 9:2; and both Macedonians and Corinthians to the Romans, Rom. 15:26. He tells the Corinthians that the churches in Macedonia were poor but liberal, that they gave voluntarily, far beyond his expectations; and he gives as a suggestive reason for their action that they had given themselves to the Lord—which includes their pocket-book.

2. 8:7—He appeals to their pride. He exhorts them to keep up to their own general level. They abound in so many virtues, let them not fail to add liberality to the list.

3. 8:9—He refers to the example of Jesus, whose gift to them had been so great.

4. 8:10, 11—He appeals to their perseverance, to their pride in a finished job. He urges them to complete the task they began the year before. Don't "flax out."

5. 8:12—He assures them that the test of their giving is to be proportion, not amount. Had his friend, Luke, told him the story of the

widow's mite? This encourages the necessarily small giver.

6. 8:14—He directs their thoughts to the future and to themselves. Conditions may be reversed some day. They may some time need help themselves.

7. 8:16-18—He appeals to the natural desire to stand well in the eyes of others. He suggests the thought as to how their contribution will appear to Titus and the other well-known men who are coming to take the collection.

8. 8:19-21—He appeals to their business sense, reminding them that the one who urges the collection will not manage it, nor carry the money, but that it will be managed by the man appointed by the churches themselves.

9. 8:24-9:5. He appeals to their pride again. He urges them to justify his good opinion of them, not to fall below the reputation he has given them.

10. 9:6-11—Lastly, he refers to the reward which each will receive, a reward proportioned to the effort put forth—the harvest will be in accordance with the seed-sowing.

### Plan for Our Meeting.

Have Bible in the hands of each person present. Let the people find Paul's arguments in chapters 8 and 9. If they do not find all of them, let the pastor add those missing.

**Topic for discussion**—Are these arguments applicable to the Corinthians alone, or do they apply to the churches of today? Paul's skill in persuasion. Paul's knowledge of human nature.

## II. SIN AND ITS RESULTS.

Num. 32:23; Psa. 32:1, 2; Psa. 41:4; Luke 7:41; 1 John 3:4.

### Expository Notes.

Sin cannot be permanently hidden. Its nature is to reveal itself. Look at the figures of speech by which the Scripture writers endeavor to show the real nature of sin. Four, frequently used in the Old Testament, are found in Psa. 32:1, 2.

**Transgression**—This signifies a "going away," a departure—from God; hence, rebellion.

**Sin**—Literally "missing the mark." We have the thought in our common saying, "It was not only a crime, it was a blunder." So, in the book of Proverbs, goodness is wisdom, and vice is folly.

**Iniquity**—This word implies "distortion," "crookedness."

**Guile**—In other words, "deceitfulness" or "insincerity."

These are all things that show themselves. If one departs from a company, it is evident to all. If an archer misses the target, it needs no one to proclaim the fact. A distorted body shows itself, and so does a crooked soul, sooner or later. It would seem as if the words were chosen to display this inherent quality of sin.

**Psa. 41:4. Disease**—This is soon evident in resulting weakness or death.

**Luke 7:41; Matt. 6:12. Debt**—An unpaid debt is sooner or later exposed to the world by loss or bankruptcy.

1 John 3:4. **Defiance of the law**—Lawlessness results in public arrest and imprisonment.

But while these things move steadily towards a natural result, yet there can be an external interference with their course. On signs of repentance, the king can forgive the rebel, a teacher can give skill to the archer, a physician can cure deformity and disease, a friend can pay one's debt, and the judge can pardon the offender.

Jesus Christ is the king of men, the great teacher, the good physician, the friend of sinners, and the judge of the world.

### Plan for Our Meeting.

Ask for instances of the discovery of apparently hidden sin. Ask how, in actual life, sin reveals itself. How did the proverb arise, "Murder will out?"

### Thoughts on the Theme.

As a youth and a girl were passing a policeman in Cleveland the other day, he caught the furtive, frightened glance that the girl cast at him over her shoulder. Stepping up to the couple, he said, "You're eloping, aren't you?" And they were! She had betrayed herself.

### III. CHANCES THAT WERE MISSED.

Luke 2:7; Matt. 19:22; Mark 14:60-64; Matt. 27:24-26; Acts 24:25; Acts 26:24; Gal. 2:11-13.

#### Expository Notes.

Here are several persons to whom came a great chance, a chance of allying themselves with the greatest movement of history, of gaining not only position and reputation as long as this world exists but also in eternity, a chance of seeing great truths, of recognizing forces which were to change the world—and to all they were blind. The door of opportunity opened before them, but they saw it not and it closed forever.

**Luke 2:7**—The Bethlehem inkeeper knew not that his inn might be the birthplace of the Jewish Messiah, of the Gentile's Christ, of the Lord of heaven and earth, the Saviour of the world. He saw only two shabby peasants from Galilee, to whom he could offer only the shelter of the cave where the animals were.

**Matt. 19:22**—This young man alone of the list seems to have had some dim perception of what his choice might mean. He saw the open door and felt vaguely what it might mean, but could not pay the price to enter. He alone went away sorrowful. Did he ever come back? Let us hope that he did.

**Mark 14:60-64**—Before the high priest of the nation came the Jewish Messiah, but he saw only an impostor, and condemned him to death. Suppose that Caiaphas had had the insight to recognize in Jesus of Nazareth the figure that Isaiah described!

**Matt. 27:24-26; Acts 24:25; Acts 26:24.** To three Roman procurators came Christianity in the persons of its founder and his chief apostle. But even the judicial Roman mind failed to see beyond personal interest and prejudice. Pilate saw the innocence of his prisoner, but he lacked the courage of his convictions. He lost the chance of standing through the ages, the ideal of a just judge, unmoved by clamor.

Both Felix and Festus were stirred by the fiery eloquence of Paul, but both failed to see the vast importance of his theme. Both were interested in the strange enthusiast, but wist not that the chance of a lifetime had come to them for an hour! Suppose they had received Paul's message as Cornelius, centurion of the Italian cohort, received Peter's words!

**Gal. 2:11-13**—To Peter, the spokesman of the apostolic band, came the vision which showed the essential equality of Jew and Gentile. As he afterward told the council at Jerusalem, God made choice of him that by his mouth the Gentiles should hear the gospel. Peter actually did open the door of the church to the Gentiles. Why is he not the apostle to the Gentiles, instead of Paul? The answer is found in the letter to the Galatians. Peter did not have good staying qualities. He could eat with the Gentiles when under the spell of the vision, or when in Antioch with the Gentiles only, but he wavered under the indignant reproaches of the Jerusalem brethren—and lost his chance!

#### Plan for Our Meeting.

Ask a good reader to read "The Inn That Missed Its Chance." Give the other references out to four persons for a two-minute talk on each individual and how he missed his chance.

#### Thoughts on the Theme.

##### The Inn That Missed Its Chance.

(The Landlord Speaks—28 A. D.)

What could be done? The inn was full of folk: His honor, Marcus Lucius, and his scribes Who made the census; honorable men From farthest Galilee, came hitherward To be enrolled; high ladies and their lords; The rich, the rabbis, such a noble throng As Bethlehem had never seen before, And may not see again. And there they were, Close herded with their servants, till the inn Was like a hive at swarming-time, and I Was fairly crazed among them.

Could I know

That they were so important? Just the two, No servants, just a workman sort of man, Leading a donkey, and his wife thereon Drooping and pale,—I saw them not myself. My servants must have driven them away; But had I seen them, how was I to know? Were inns to welcome stragglers, up and down In all our towns from Beersheba to Dan, Till He should come? And how were men to know?

There was a sign, they say, a heavenly light Resplendent; but I had no time for stars. And there were songs of angels in the air Out on the hills; but how was I to hear Amid the thousand clamors of an inn? Of course, if I had known them, who they were, And who was He that should be born that night,—

For now I learn that they will make him King, A second David, who will ransom us From these Philistine Romans,—who but He That feeds an army with a loaf of bread, And if a soldier falls, He touches him And up he leaps, uninjured?—had I known, I would have turned the whole inn upside down, His honor, Marcus Lucius, and the rest, And sent them all to stables, had I known.

Alas, alas! to miss a chance like that! This inn that might be chief among them all, The birthplace of Messiah,—had I known!

—Amos R. Wells.

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In a small village a lady left her home church to attend another church, twelve miles away. She gave as her reason the great amount of spiritual life found in the second church, which was lacking in the church in her own village. When she left her local church she left a class of twelve boys without a teacher. Over the door of her little local church is a time-worn motto placed there years ago, when the structure was built: "Be Ye Doers of the Word, and Not Hearers Only."

### IV. CROWNS.

1 Cor. 9:25; Jas. 1:12; 1 Pet. 5:4; 2 Tim. 4:7, 8; Rev. 3:11; 2 Tim. 2:5.

#### Expository Notes.

The crowns of these passages are rather garlands than diadems, a victor's wreath not a king's jeweled circlet of sovereignty. Hence, they suggest not power nor dominion but conquest and festivity. In the gayer, simpler life of ancient times the garland or wreath played a part unknown to our more self-conscious life. Not only was myrtle twined in the locks of the bride, but there were garlands of roses for the revelers. Wreaths of pine or olive or parsley were laid on the brows of the victorious athlete, and laurels on the head of the conquering warrior, and plaited oak leaves for the eminent citizens who had served their city.

In these we see two ideas, that of reward of effort, and that of glad festivity. But the victor's wreath of pine and the reveler's wreath of roses were alike fading and decayed the next day. The contestants in the Grecian games trained themselves rigidly for months, and then put forth their last ounce of effort, and all, as Paul says, for "a corruptible crown." But the Christian's reward is an "incorruptible crown," "one that fadeth not away." Probably the same thought lies back of the phrases, "a crown of life," a "crown of glory"—they picture a happy, blessed immortality. Perhaps the "crown of righteousness" suggests the quality which is rewarded. The last two references would recall to mind the necessity for constant effort and watchfulness. No careless nor cheating athlete gains the coveted crown.

The striving Christian today looks forward to immortality, to eternal life. But his reward is not postponed until he has crossed the black river of death. He gains mental and moral strength with every effort that he puts forth. Ability to do greater deeds, power for larger service, are rewards that come to him day by day.

Then the fruit of his labors makes a crown that fades not away. A man turned from evil, a child made happy, are memories that we do not willingly lose.



### Plan for Our Meeting.

**Topics for discussion**—Rewards in this life of Christian effort—(a) personal observation, (b) historical incidents, (c) missionary illustrations.

### Thoughts on the Theme.

The athlete's reward comes with every step in the race; it is on the road and not at the end; it is in added energy and upbuilt health. The Christian who runs God's race sometimes wearies of hearing people say, "You'll get your reward in heaven." He knows there is one there; but he knows too there is one—heart riches in soul strength, in fellowship of service—today on the road as he runs in service.

The writers of the Epistles knew all about the crowns and garlands reserved for poets, athletes and heroes; yet the only wreath they celebrate is the crown of righteousness. They were in constant contact with superb pictures, sculpture and architecture; they, however, recognized no beauty except that of holiness. They were familiar with illustrious scholars, orators and philosophers; but they bestow their whole praise on the simple believer who keeps himself unspotted from the world.—W. L. Watkinson.

Wealth that comes as the reward of usefulness can be accepted with honor; and, consecrated to further usefulness, it becomes royal. Fame that comes from noble service, the gratitude of men, be they few or many, to one who has done them

good, is true glory; and the influence that it brings is as near to God-like power as anything that man can attain. But whether these temporal rewards are bestowed upon us are not, the real desire of the soul is satisfied just in being useful. The pleasantest word that a man can hear is "Well done, good and faithful servant."—Henry Van Dyke.

What is the reward of fidelity? "A faithful man shall abound with blessings," is the verdict of Hebrew wisdom. The nobleman's servant who was found faithful in a very little was given authority over ten cities. Robert Browning shortly before the close of his life subscribed himself as "one who never turned his back, but marched breast forward." The blessing of the Lord that maketh rich, the appointment to larger service, the life that interpreted Christ to the world, the serene facing of the last foe—we have witnessed these results of fidelity in the men and women about us. Do we need greater incentive to be faithful in our own daily living? Meanwhile we look forward with hope to the "crown of life" promised to the faithful unto death.

A tablet on the wall of a Presbyterian church in Annetum contains the following inscription: When the Rev. John Geddie, D. D., came here in 1848 there were no Christians, and when he left in 1872 there were no heathen.

## RELIGIOUS REVIEW OF REVIEWS

### CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

On May 8 occurs the centennial of the founding of the American Bible Society. It is suggested that May 7 be observed as Bible Sunday.

When Dewey's fleet entered Manila Bay in 1898, the Bible was an unknown factor in the Philippines. There was only an occasional copy of the Bible in Spanish to be found in the library of a very few padres. Now the American Bible Society has translated the Bible in whole or in part, into eight languages, and the British and Foreign Bible Society into five other languages of these islands. During 1914, the American Bible Society circulated 209,127 volumes here.

At Cristobal in the Canal Zone, a new Bible house is being built, from which to reach the people on the ships passing through the canal.

Last year in the Latin Americas 235,605 volumes of the Scriptures were distributed.—Miss Rev. of the World.

Dr. Victor Heiser is the young American physician who has turned the Philippines into almost a health resort. Burton J. Hendrick tells in Harper's Magazine of his great victory over the smallpox.

"Smallpox had ravaged the island for centuries and pitted Filipino faces were as numerous as in England before the days of Jenner. On an average, forty thousand died each year from this disease—as many as six thousand had died in one year in Manila alone. Yet the Filipino people at first resisted violently all attempts of the Americans to destroy the disease. But the Filipino is observant and not without logic, and one circumstance began soon to make an impression. When smallpox swept a particular village the people with scars on their arms invariably escaped the sickness. This fact and the conciliatory methods adopted under the Heiser regime produced a more receptive attitude. After vaccinating, Manila, the health service canvassed the whole island, district by district. The priests, mayors, and influential leaders collected their people, lectured them on the blessings of vaccination, and enjoined them to submit themselves and their children to the visitors. Even the chiefs of the wild tribes painstakingly brought their people from the mountains. Not since Jenner's immortal discovery has the world had so complete an illustration of its usefulness. Dr. Heiser has vaccinated

ten million Filipinos without one single death. Manila, where thousands died each year, has not had a single death from smallpox since 1906. The mortality in all the islands has dropped from 40,000 a year to 600 or 700!

The Presbyterian and Methodist churches of Napoleon, O., recently joined hands in extension work. Nine miles from Napoleon is Malinta, a village of four hundred and fifty population, having three churches, but no resident minister. These three churches united in a two weeks' evangelistic campaign. The first week the preaching was done by Rev. Hurd Allyn Drake, of the Napoleon Presbyterian Church, and the music was conducted by a man of his church. The second week the preacher was Rev. Charles Bennett, of St. Paul's M. E. Church, Napoleon, and the men's chorus of his church had charge of the music. The service on Sabbath were conducted by the Henry County Sabbath School Association.

In the Allen motor factory, a Presbyterian-managed industry at Fostoria, Ohio, the company recently gave a great dinner to its employes and its stockholders, all seated fraternally at one banquet board. Still more remarkable was the fact that the general manager in his after-dinner speech urged all present to take Jesus Christ as their Saviour. That's a decidedly unprecedented kind of evangelism; but the example ought to commend itself to up-to-date industrial leaders on account of being strictly a "1916 model."—The Continent.

In January, 1915, there were between 1,600,000 and 2,000,000 Armenians living in Turkey. Within twelve months it is estimated that half of them perished through disease, starvation or massacre. Of the survivors 310,000 are refugees in the snow-bound Russian Caucasus; a large number are stranded in Persia, 4,000 are in Port Said, Egypt, and perhaps 300,000 to 500,000 are still in Turkey.

The fugitives in Persia number from 70,000 to 80,000. They include a large number of Armenians, but they consist chiefly of so-called Syrians belonging to the ancient group of Nestorians.

In Turkey itself the Armenians were systematically exiled from every city except Con-

stantinople and Smyrna; and male Armenians who had moved to Constantinople from Asia Minor were sent to their old homes, whence they were later deported. Attempts to save the Protestant and Roman Catholic Armenians from the fate of their so-called Gregorian follow-Christians accomplished little in the long run.

Secretary W. C. Redfield of Department of Commerce has issued a bulletin urging people not to burn, but to save, rags and old paper. As a result of the Great War, there is a serious shortage of material for the manufacture of paper. If the public will save rags and old papers, it will be a genuine relief to our paper industry. Here is a chance for the Ladies' Aid Society to help the country and make a little money for the church at the same time.

The total number of delegates and visitors at the Panama Conference was 481, of whom 304 came from outside of Panama. From Latin America there were 145 delegates, including missionaries and Latin Americans. There were 159 delegates from the United States, Canada, England, Spain and Italy. In all twenty-one nations were represented.—The Advance.

The thirty-ninth convention of the Y. M. C. A. of United States and Canada is to meet in Cleveland, May 12-16. The present membership is 620,799; annual expenses, \$12,924,701; and value of buildings over \$77,483,448.

Rev. Geo. L. Robinson, D. D., LL. D., professor of Biblical Literature in the McCormick Theological Seminary is lecturing on Orientalisms in the Moody Bible Institute of Chicago.

Mr. Morgenthau, American ambassador to Turkey, says: "A residence of over two years in Turkey has given me opportunity to see the work of the American missionaries. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. As an American citizen I have been proud of them. As an American ambassador to Turkey I have been delighted to help them."

A bill has been introduced into Congress to prohibit the exportation of "rum or other intoxicating drink" from the United States to Africa.

Since the American occupation of Puerto Rico legislation has been enacted protecting animals from maltreatment, there has been limitation of child labor, the establishment of juvenile courts, the introduction of Sunday rest, and the advance of a vigorous anti-alcohol movement. The presence of Protestant churches has been a stimulus to Romanism. When Spain left, the Romanists had no publications on the island; now they have two, a monthly and a weekly. They had no schools; now they have many. They had opened no chapels in the distant interior; now such are common enough. They have a library in San Juan, a recent institution, and are planning a manual training school.—Record of Chr. Work.

Since 1901 the Utah Gospel Mission, Secretary J. D. Nutting, Cleveland, has been carrying the gospel message to the Mormon people by a special, wagon, colporteur-evangelistic work, with free literature, and Bible and song-books for sale at cost. We have visited over 630 settlements, mostly several times each, of which over five hundred are without any local Christian work, and we visit nearly every home in the great inter-mountain Mormon region of about 200 by 800 miles—over twice the size of Ohio.

Between Feb. 13, 1914, and Jan. 1, 1916, Brother Childress made 4,309 calls and sold or gave 957 Bibles and portions, with 379 gospel song-books. In a little less than the full year 1915, Brother Bissell made over 2,700 calls and sold or gave 271 Bibles and 204 song-books; Brother McCalmon, in his year ending with June, made 2,700 calls; J. Morley Nutting, in somewhat less than a year, made about 1,600 calls, and sold about 300 Bibles and portions and 160 song-books. Educationally, four of our missionaries are Seminary graduates, one a graduate from Moody

Bible Institute, and another from Wooster College, while another plans to have Bible School training later. Denominationally, the eighteen men who have taken part in the year's field work, including the secretary, were as follows: Alliance, 1; Baptist, 3; Christian (Disciples), 2; Congregational, 6; M. E., 1; Presbyterian, 4; United Presbyterian, 1.

We have held 284 meetings in 140 places, with an attendance of 22,691, of whom 95 per cent were Mormons.

The Japanese steamer torpedoed and sunk in the Mediterranean was carrying 21,000 volumes belonging to the British and Foreign Bible Society. There were Bibles in nine languages, maps for the Old Testament in Tagalog (Philippines) and 3,000 English New Testaments for the soldiers of New South Wales regiments in Egypt.

### SOCIAL.

The French soldier has been specifically warned against alcohol by the Academy of Medicine in Paris, which has drawn up an appeal to the army and is circulating it by means of leaflets. The following translation was made for The British Medical Journal from which The Literary Digest quotes it:

#### "Soldiers—Beware of Alcohol.

"Those who, like you, are exposed to exhausting labor, to perilous enterprises, and to strong emotions, are ever inclined to look to alcohol as a stimulant and a comforter, and to seek for it in the tavern as a distraction from the monotony of cantonment and garrison life.

"It is, therefore, well that you should know what use you may make of alcohol without impairing your health.

"Certain errors about alcohol are wide-spread.

"1. It is said to give strength. This is not exact. The truth is, it gives a false spurt of short duration, but a grave diminution of strength never fails to follow this excitement. Thus alcohol takes away more strength than it gives.

"2. It is also said that alcohol gives warmth. This is true for a few minutes, but the feeling of warmth which spreads over the limbs after a nip of brandy is delusive and is soon followed by a lessening of warmth and strength. Men who take nips are far more subject to chills and to diseases to which men at the front are liable.

"3. It is further asserted that in the form of a 'pick-me-up' alcohol stimulates the appetite. This is quite wrong. It would be difficult to produce any man whose appetite had ever been really stimulated by a 'pick-me-up.' These **aperitifs**, habitually taken, lead without fail to disease of the stomach, liver and mind.

"4. Lastly, it is maintained that alcohol taken during meals, as wine, beer, or cider, aids digestion. An important distinction must be drawn between 'distilled' liquors like brandy and 'fermented' liquors such as wine, cider and beer. Alcohol is altogether noxious. The **petit verre** after meals should only be taken on rare occasions. Fermented liquors, on the other hand, may be drunk subject to two conditions. They must be consumed in great moderation, which, as regards wine, should never exceed one liter (a pint and three-quarters) in twenty-four hours, and only at meals."

Mida's Criterion, a whisky journal says:

Who has ever seen liquor portrayed in any but the most unfavorable light by the movies?

Why should liquor be made the scapegoat for the films? Why should this persistent argument against liquor be carried straight to the hearts of men, women and children in the majority of American homes—in practically all American homes?

The producers of picture-plays apparently feel that no divorce, no wife-beating, no plundering, burglary, murder, business fraud, or anything else evil could be possible without liquor at its foundation. They believe it is a popular appeal. And so long as they find it is easy to get away with it, that long will they continue to show liquor up as the bed-rock crime of the world.

What are we going to do about the Movie Menace? That's its name—in capital letters. It is the subtle, insidious, back-door gossip of



the industry, and it has made a million hammers, but not one solitary horn, for the liquor business.—The Am. Issue.

"Presbyter Ignotus" says in The Living Church:

Canadian bishops know their own mind regarding one burning issue. I take this paragraph from the Associated Press, and (for myself) wish that similar utterances sounded more frequently from beneath American mitres:

"Prohibition throughout Canada was predicted by the Rt. Rev. J. A. Richardson, Anglican Bishop of New Brunswick, in his charge to the Provincial Synod of his church at its annual session. He strongly urged the passage of a law to forbid the sale of intoxicating liquors in New Brunswick, and added:

"Prohibition is coming; if not now and I think it will be now—at least some time in the not far off future. It is coming not in one province only, but throughout the whole Dominion. The day is close at hand when, from the Atlantic to the Pacific, there will be one prohibitory law. I hope with all my heart that when that consummation shall have come to pass it will not be possible to say that the Church of England had no part in its enactment."

The childish delight with which the Episcopalians at the Garden City conference on "faith and order" received Cardinal Gasparri's suave letter from the Vatican bespeaks sincerity. But, on the other hand, it argues too sublime an innocence for persons who assume to deal with a vast practical problem like the reunion of Christendom.

Every successful papal claim was deftly insinuated into the letter, and the significance of the whole of it, boiled down, was just what the Protestant world has known ever since Luther—to-wit, that the pope will be happy to take back into the Roman Church the whole mass of Protestants any day they admit that the Reformation was wrong and that Roman Catholicism is the sole valid form of Christianity.—Continued.

And so, this so-called Church Unity Conference, of Protestant Episcopal parentage and patronage, has already shown itself to be an unsafe guide to honest Protestantism seeking an honest basis for closer relation in the work of building up the Church of God.—Episcopal Recorder.

"By works was faith made perfect." It may well be that the possession of a small, round grain of faith enables one to say unto this mountain, "Be thou removed, and be thou cast into the sea," but if you want it done, you lay down tracks, put locomotives and gondola cars on them, install steam-diggers at one end and barges at the other, and make Goethals superintendent of the job.—Eugene Wood in the April Century.

A member of a city church said complacently to Dr. E. A. Steiner, "Our church is known in the city as the Church of Automobiles." "My friend," replied Dr. Steiner, "there is no future for a church like that. The future belongs to the Church of the Baby Carriages."

"What do you think of Christian Science?" was the question fired at a pastor a few days since. To which he replied, "Just what any one would who buries so many of them." The first family which he knew to take up with Mrs. Eddy's religion is now pretty nearly extinct. One member died of apoplexy, one of accidental morphine poisoning, one of cancer, and another is in an insane asylum. Being once asked by a newspaper reporter why he did not fire away at these disciples of Mrs. Eddy from his pulpit, he answered that "They were, some of them at least, Christian people, with a pagan creed." Of course, the reporter printed it, and, of course, one of his neighbors called him down the next day. "Doctor, you told the reporter I was a pagan." "I beg pardon, madam. I said you were a Christian with a pagan veneer." "But I am what my creed is." "Hardly," was the reply. "Do you believe that God loves?" "That is

the first thing in our creed." "Good, that is Christian. I believe you are a Christian, as you were before you heard of Mrs. Eddy. Now is God a person?" "Not at all. There is no personal God." "Just as I said," replied the pastor. "That is paganism. Now will you please tell me how any Thing that is not personal can love?" After a moment's hesitation the inquirer said, "I guess I have not got so far as that yet." "Probably not. No one has. But when you can answer that, let me hear from you." This pastor buried the questioner three weeks later, because, having got a blister on her foot, she tried to ignore it, causing inflammation, blood-poisoning, and finally death, all in a few days. Taken in time, a blister is not a very serious problem even in July, but treated by "mental denial," it is sure death. Happily, very few Christian Scientists practice in their homes what they profess in their experience meetings.—The Presbyterian.

The most potent and beneficent forces are stillest. The strength of a sentence is not in its adjectives, but in its verbs and nouns, and the strength of men and of nations is in their calm, sane, meditative moments. In a time of noise and hurry and materialism like ours, the gospel of the still small voice is always seasonable.—John Burroughs, in the Atlantic.

#### What the Women Say.

The wives of Congregational ministers in and around Cleveland discussed lately church suppers and sales. In the discussion many women championed them as a powerful social factor in church life. They said that women can in no other way become so well acquainted as while working in these enterprises. Two hours spent together in making cabbage salad for a supper will put two women on a plane of friendliness and intimacy that months of ordinary church intercourse could not create. There is something in this element of Togetherness which is magical. It banishes formality and limbers up the social nature. One woman bore testimony that she had never felt as a stranger since the day when she was asked to pass the doughnuts at a little gathering where light refreshments were served.—Epworth Outlook.

Those who just now are talking almost hysterically about a policy of preparedness are making certain false assumptions. They are advocating a national policy which, if adopted in the one-sided and incomplete way in which it is at present being presented, will set us back fifty years in possibility of true progress. The notion that preparedness is a mere military thing, to be had by superimposing upon the most wasteful, extravagant, and inefficient army and navy establishment in the world a new mass of similar expenditures, is a delusion. If we are so insistent upon preparation for war, and if we are, as we say, still unprepared after spending on such preparations over three billion dollars in the last twenty years, exclusive of pensions, let us at least in our preparation recognize an essential part of its true basis. The power behind military Germany is industrial Germany. The organization of German life is doubtless extreme, but the current preparedness doctrines, however much they may differ on military or naval estimates, agree at least in this: they ignore absolutely every necessity for improving the industrial organization, the economic basis for national unity.—George W. Alger, in The Atlantic.

#### Churches Fire-Traps.

Fire-escapes, automatic-sprinkler systems, and hand-fire extinguishers must be installed in many Boston churches as a result of orders issued to church-trustees by Building Commissioner O'Hearn, who has just completed an investigation of the four hundred churches of all denominations in the city.

The total cost to the churches of all his orders is estimated from \$175,000 to \$200,000.

Some of the typical unsafe conditions found by the Commissioner and his inspectors were as follows:

Doors opening inward. Rubbish piles under stairways and in basements. No means of egress from sides of buildings. Basement screens screwed to the window frames. Lack of fire-

proofing around steam pipes and furnace pipes. Improper exits from galleries and choirs. Doors that, when opened, block stairways. Heating apparatus installed beneath wooden stairs.

The commissioner's general recommendations were as follows:

Cut additional doorways in sides and rear of many churches. Install hand extinguishers. Install sprinklers in the basements. Put fire escapes on certain churches in which the gallery or choir exits are the same as the main exits. Construct fireproof doors between boiler rooms and the rest of the basement area. Clean up rubbish piles. Change the construction of stairways that are over the heating apparatus. Fireproof all coal bins.—The Living Church.

A "noted English divine," comes to the front with the startling statement that God caused the awful war in Europe.

The German kaiser, the English king, the Russian czar and the president of France having successively denied all responsibility for the frightful waste of human lives and the debasement of human souls, they have no one left to fix the responsibility upon but the Lord of Hosts.

But that the charge should originate with an officer in the Great Ruler's army is surprising. Fortunately for him, the celestial authorities do not courtmartial for treason.

The brute passions of earthly beasts, the lust

for gain, the greed for power, which knows no law of God or man, caused this war. Send that preacher to the front with a musket. If he sincerely believes his Commander ordained the war, he will gladly go, else brand himself a craven.—The Cleveland Press.

A woman near Boston said to herself one day, "Christ's method of teaching the crowds was to tell them stories which they did not understand, but which he was ready to explain to any individuals who asked him questions about them. Why not try his method today?"

A few months later 10,000 Jewish families in New York received a letter from a Mission to the Jews, inclosing four of the stories that Jesus told the people of Palestine. For weeks after in the mission hall were seen new and eager Jewish faces, and the mails brought many letters of inquiry.

This year this same 10,000 Jews are receiving another similar letter.—Miss. Rev. of the World.

The "Epworth Herald" says that "Life" gets out a special "dry" edition for circulation in Washington, as that state has a law forbidding the sale of periodicals containing liquor advertisements. The "Herald" suggests that those in other states who read "Life," send a postal to the publishers asking for the "dry" edition on their newstands.

## Magazine Articles of Value to Ministers

**The American Magazine, April.** 15 cents.

Better Doctoring for Less Money, Richard C. Cabot, M. D. What You Can Do With Your Will Power, Russell H. Conwell. When Is a Man Drunk? Edwin F. Bowers, M. D.

**The Atlantic Monthly, April.** 35 cents.

The Economic Crime of the Protestant Church, Joseph H. Odell. The Crux of the Peace Problem, William Jewett Tucker. The Oriental Manner of Speech, Abraham M. Ribbany. Government and Prohibition, John Koren.

**The Century, April.** 35 cents.

The Terrible Yuan-Shi-Kai, Frederick Moore. The Threatened Bankruptcy of Europe, F. W. Pethick Lawrence.

**Harper's Magazine, April.** 35 cents.

An American Who Made Health Contagious, Burton J. Hendrick.

**Munsey's Magazine, April.** 10 cents.

The Story of England, Nicolas Breton. The Havoc of Invasion, J. W. M. Conaughy. Preparedness—of a New Kind, Franklin K. Lane, Sec'y. of the Interior.

**Scribner's Magazine, April.** 25 cents.

With the Allies in Salonica, Richard Harding Davis. The Holy Mountain of Thrace, H. G. Dwight.

**The World's Work, April.** 25 cents.

Keeping City Traffic Moving, Arthur Woods. The Mastery of Pellagra, Burton J. Hendrick. An Effective United States, Charles F. Carter. A New West, James Middleton. The Valley That Found Itself (Miami valley, southern Ohio), Ray Stannard Baker.

**The Review of Reviews, April.** 25 cents.

A Modern School, Abraham Flexner.

## Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines and we cannot guarantee that the entire list is accurate:

### BAPTIST.

Marcey Ave., Brooklyn, N. Y.  
Contoocook, N. H.  
Ellsworth, Maine.  
Forest Ave., Greensboro, N. C.  
Calvary, Hannibal, Mo.  
Hinesburg, Vt.  
Janesville, Wis.  
First, Laurens, S. C.  
New Liberty, Ky.  
Olivet, Oklahoma City, Okla.  
Patchogue, L. I., N. Y.  
Phelps, N. Y.  
Shady Ave., Pittsburgh, Pa.  
First, Richmond, Cal.  
Scituate, Mass.  
Jackson St., Scranton, Pa.  
Tecumseh, Neb.  
Tullahoma, Tenn.  
First, Vincennes, Ind.  
Weston, Mass.  
Pleasant St., Worcester, Mass.

### CONGREGATIONAL.

North Belfast, Maine.  
Waldo, Brockton, Mass.  
Carbondale, Pa.  
Pilgrim, Dorchester, Mass.  
Payson, Easthampton, Mass.  
Edgartown, Mass.  
Farmington, Maine.  
Kennebunk, Maine.  
First, Marlboro, Mass.  
First, Michigan City, Ind.  
Middlebury, Vt.

Monson, Mass.

Thorndike, Palmer, Mass.

Shelton, Conn.

Adams Square, Worcester, Mass.

Westboro, Mass.

### DISCIPLE.

Boone, Iowa.

East, Dallas, Texas.

Decatur, Ind.

South, Lima, Ohio.

Marysville, Kans.

Mt. Byrd, Ky.

Pekin, Ill.

First, Portland, Ore.

First, Valparaiso, Ind.

### EVANGELICAL LUTHERAN.

Immanuel, Manchester, N. H.

English, Muncie, Ind.

German, New Rochelle, N. Y.

First German, Omaha, Neb.

St. Paul's, Richmond, Ind.

Spencer, N. C.

Stella, Neb.

English, Superior, Wis.

St. Peter's, York, Pa.

Waynesboro, Pa.

Christ, Wilmerding, Pa.

### PRESBYTERIAN.

Albion, Iowa.

First German, Brooklyn, N. Y.

First, Columbus, Kans.

First, Iowa City, Iowa.

Third, New Albany, Ind.

Pittsford, N. Y.

Plaingrove, Pa.

Union Square, Somerville, Mass.

Stroudsburg, Pa. (Oct.)

Uhrichsville, Ohio.

### SOUTHERN PRESBYTERIAN.

First, Greensboro, N. C.

Central, Wichita Falls, Texas.



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## Future Engagements.

Mrs. Daisy D. Barr—April 23-May 21, Edinburg, Ind.; June 4-July 2, Zionsville, Ind.  
Hay Bell—May, Canton, Ill.; July, Centerville, Kans.

Chester Birch—May 7, Moweaqua, Ill.; June 11, Athens, Ill.

Mr. and Mrs. Benj. F. Butts—June-Sept., New York City.

Chapman-Alexander party—May 21-June 18, Keene, N. H.

Will A. Cheesman—May, New Castle, Ohio, and Coral, Pa.

Coale and Fisher—May, Tulsa, Okla.

H. T. Crossley—April 30-May 14, Guelph, Ont.

John W. Erskine—May 7-28, Twining, Mich.

A. John Fitt—June, Hartman, Colo.

A. A. Fletcher—Sept. 24, Butler, Ind.

E. J. Forsythe party—May, Burlington, Ia.; May-June, Cape Girardeau, Mo.

Harrington Party—May, Hancock, Wis.

Hart and Magann party—May, Troy, N. Y.

Haudenschild and Pugh—April 26-May 21, Gatesville, Tex.

E. R. Hermiston—May, San Francisco, Cal.

Bob Jones party—May, Gloversville, N. Y.

J. B. Kendall—May 7, Cambridge, Neb.

G. A. Klein—May, El Reno, Okla.

Victor Lightbourne—May, Norfolk, Va.

John M. Linden party—May 14, Rochester, N. Y.

E. P. Lyon—May, Lathrop, Cal.

Milford H. Lyon party—May 14, Calumet, Mich.

P. C. Nelson party—Nelson and Clark—May, Long Prairie, Minn.

Bracket and Leonard—May, Waubay, S. D.

O. A. Newlin party—June, Roachdale, Ind.

J. W. Oborn party—May, Adair, Ia.

Miss Sara C. Palmer party—May, Clifton Springs, N. Y.

L. K. Peacock—May 28, Fulton, N. Y.

W. A. Pugsley—May, Sennett, N. Y.

Rauburn and Laraway—May 21, Broken Bow, Neb.

F. E. Rimanoczy—May 21, Avon, N. Y.; May 28-June 11, W. Salamanca, N. Y.

Runyan and Rueckert—June 4, Houghton and Hancock, Mich.

Gypsy Smith, Jr.—May, Arcade, N. Y.

Henry W. Stough party—May, Knoxville, Tenn.

Alfred Sturgeon—May, Carpenter, S. D.

Wm. A. Sunday party—May-June, Kansas City, Mo.

Owen O. Wiard—Aug. 13-20, Green Lake, Wis.

E. L. Wolslagel—May 7, Charlotte, N. C.; May 12-22, Asheville, N. C.

## FORTHCOMING CONFERENCES OR

### IMPORTANT DATES.

Children's Day, June 11, 1916.

Christian Workers' Conference, Bible School Park, N. Y., July 19-31, 1916.

Convention Anti-Saloon League in America, Indianapolis, Ind., June 26-30, 1916.

Erieside (O.) Bible Conference, July 21-30, 1916.

Green Lake (Wis.), Bible Institute, July 31-Aug. 13, 1916.

Hebrew Christian Alliance Conference, Philadelphia, Pa., May 2-5, 1916.

International Federation of Christian Workers Convention, Siloam Springs, Ark., Aug. 8-13.

International Missionary Union Conference, Clifton Springs, N. Y., June 13-18, 1916.

International Y. M. C. A. Convention, Cleveland, O., May 12-16, 1916.

Interdenominational School of Missions, Denton, Tex., May 29-June 4, 1916.

Missionary Education Movement Summer Conferences for 1916—

Blue Ridge, N. C., June 27-July 6.

Asilomar, Cal., June 30-July 9.

Silver Bay, N. Y., July 7-16.

Estes Park, Colo., July 14-23.

Ocean Park, Me., July 21-30.

Lake Geneva, Wis., July 28-Aug. 6.

Whitby, Ont., Can., July 3-10.

Knowlton, Que., Can., July 12-19.

Wolfville, N. S., July 21-28.

Mother's Day, May 14, 1916.

Montrose (Pa.), Bible Conference, July 28-Aug-6, 1916.

Muskingum Bible Conference and Training School, New Concord, O., July 28-Aug. 6, 1916.

Northern Baptist Convention, Minneapolis, Minn., May, 1916.

Northfield (Mass.) Summer gatherings for 1916—Young Women's Conference (Section I), June 15-21.

Student (Y. M. C. A.) Conference, June 23-July 2.

Young Women's Conference (Section II), July 5-12.

Summer School for Woman's Foreign Missionary Societies, July 14-21.

Woman's Summer School for Home Missions for the East, July 21-28.

Summer School for Sunday School Workers, July 22-29.

General Conference for Christian Workers, Aug. 4-20.

Ocean Grove (N. J.) Camp Meeting begins on Aug. 25, 1916.

Summer Conferences for Presbyterian Young People—

Pocono Pines, Pa., July 3-9.

Winona Lake, Ind., July 11-18.

Storm Lake, Iowa, July 11-18 (maybe July 18-25 instead).

Ovoca, Tenn., July 28-Aug. 4.

San Marcos, Tex., July 28-Aug. 4.

Hollister, Mo., Aug. 8-15.

Hastings, Neb., Aug. 8-15.

Universal Bible Sunday, May 7, 1916.

Winona Lake (Ind.) gatherings for 1916—

Church of the Brethren, June 8-16.

Summer School of Missions, June 23-30.

Winona Bible School, July 3-Aug. 5.

Winona Bible Conference, Aug. 18-27.

Wisconsin Baptist Assembly, Green Lake, Wis., July 10-20, 1916.

Y. W. C. A. Conferences as follows—

Southern Student, Blue Ridge, N. C., June 6-16.

Southern City, Blue Ridge, N. C., July 21-31.

Eastern Student, Silver Bay, N. Y., June 23-July 3.

Eastern City, Silver Bay, N. Y., July 18-28.

Pacific Coast Student, Asilomar, Cal., Aug. 1-11.

Pacific Coast City, Asilomar, Cal., Aug. 11-21.

Central City, College Camp, Lake Geneva, Wis., Aug. 11-21.

Central Student, College Camp, Lake Geneva, Wis., Aug. 22-Sept. 1.

Western City, Estes Park, Colo., Aug. 11-21.

Western Student, Estes Park, Colo., Aug. 22-Sept. 1.

Northwestern General, Seabeck, Wash., June 23-July 3.

East Central Student, Eagles Mere, Pa., June 27-July 7.

Pennsylvania School Girls, Camp Nepahwin, Canton, Pa., June 9-17.

Town and Country, Conference Point, Lake Geneva, Wis., Aug. 22-Sept. 1.

Eastern School Girls, Makonkey Camp, Vineyard Haven, Mass., June 19-27.

Stony Brook (N. Y.) Conferences for 1916 as follows:

July 10-30, Bible Institute.

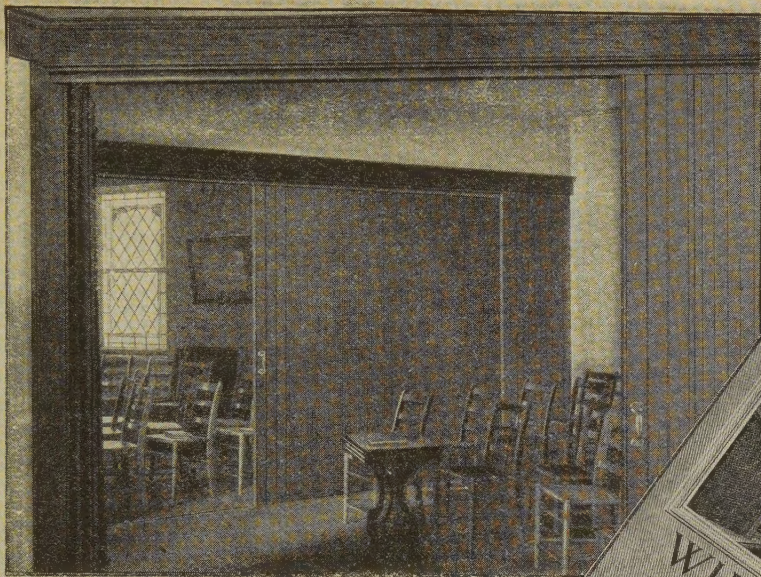
July 3-Aug. 5, Personal Work and Bible Class Conference.

Aug. 6-13, Conference for Study of Prophecy.

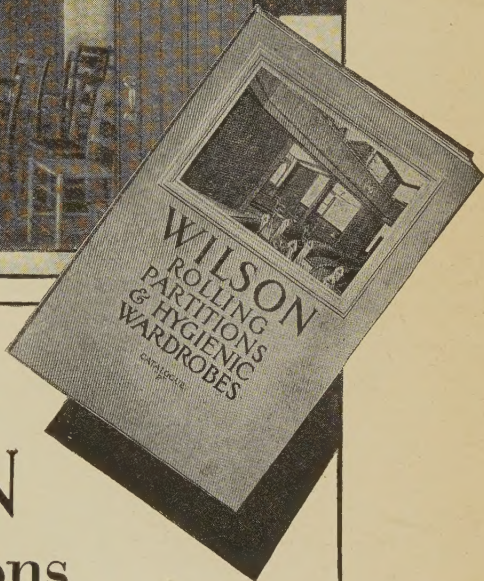
Aug. 14-19, Conference for Gospel Mission Workers.

Aug. 20-27, General Bible Conference.





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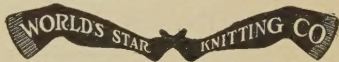
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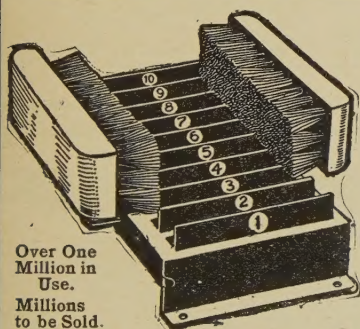
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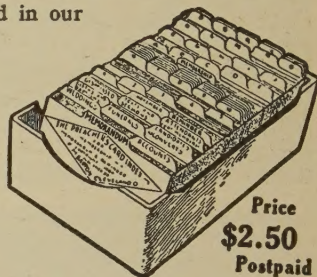
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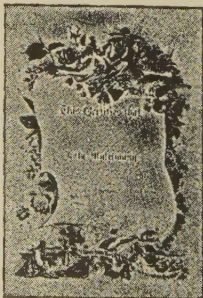
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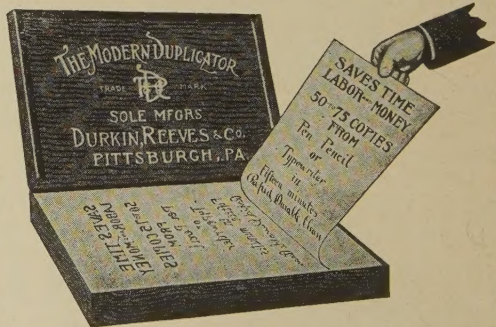
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